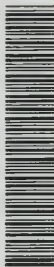


DT
351
RC12p

A

0
0
0
5
8
5
4
2
8
6



UC SOUTHERN REGIONAL LIBRARY FACILITY

California
Regional
Library



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

PROGRESS
OF
THE AFRICAN MISSION,
CONSISTING OF
MESSRS. RICHARDSON, BARTH, AND OVERWEG,
TO
CENTRAL AFRICA.

*[Read before the Royal Geographical Society of London on
the 13th of January, the 24th of March, and the
10th of November, 1851.]*

AFRICAN MISSION TO CENTRAL AFRICA.

I.

Communicated by Mr. A. Petermann.

THIS expedition is under the direction of Mr. James Richardson (well known from his travels in the northern portion of the Great Šahrá in 1845 and 1846), who is directed by the English Government to proceed to Tripoli, and thence across the Šahrá to the Bilád el Súdán or Negroland as far as lake Chád, for the purpose of concluding commercial treaties with the chiefs of the countries he is to visit. Dr. Barth and Dr. Overweg, two Germans, accompany him for the purpose of making scientific observations, with the express sanction of the English Government, and upon the special recommendation of the Geographical Society at Berlin, and His Excellency the Chevalier Bunsen. After having thoroughly explored lake Chád and the surrounding country, Mr. Richardson will return northwards to Tripoli, on the direct Bornú route, while the two German travellers intend commencing the more difficult part of their journey, crossing the Line on their way to Mombas (Mombasah). The entire journey, if made in a direct line, will exceed the distance from Tripoli to the Cape of Good Hope.

On the 8th December, 1849, Dr. Barth and Dr. Overweg went in the steamer from Marseilles to Philippeville, in Algeria, where they landed on the 11th. In Tunis, which they reached on the 14th, they made various purchases of cloth and other objects necessary for their travels, and engaged as servant a negro from the Bilád el Súdán (between Sakatú and Bornú), who speaks Arabic, Italian, and French fluently, besides the language of his own country. From Tunis they proceeded to Tripoli, partly by land and partly by sea, where they arrived before Mr. Richardson. The time they had to wait for the latter gentleman, was usefully employed in preparations for the journey, and in an excursion to the mountainous region south of Tripoli. This region, which was explored by the travellers from the 2nd to the 24th February, 1850, lies about 50 miles S. of Tripoli, and extends 150 miles in a direction from W.S.W. to E.N.E. It does not form a separate range of mountains, but is rather the northern edge of a great tableland, the average elevation of which is from 2000 to 3000 feet above the level of the sea. Its three divisions are distinguished as the Yofrán or Jebel, the Gháriyán (*i. e.* Troglodytes), and

the Tarhónah, the first of which lies S.W. of Tripoli, and consists, geologically, of limestone and sandstone, with substrata of variegated marl and gypsum; it is so dry and stony, that dates, olives, and figs can be cultivated only in the Wádís or valleys. Volcanic formations occur in the Gháriyán division, which is situated due south of Tripoli. In this group, basaltic cones, surmounted by slender columns, break through the white limestone hills. The mighty mount of Tekkurt,* near the Gháriyán defile, has a fine extinct crater. The soil of this district consists of a rich red loam, extremely fertile, and covered with the most luxuriant plantations of olive-trees and saffron. It is in this rich loam that the inhabitants have dug their subterranean dwellings. The Tarhónah mountains, forming the third division, and lying S. E. of Tripoli, are lower than the preceding groups, and are characterized by the general cultivation of grain, and abundance of Roman remains.

Such is a brief outline of the general character of this region, a full account of which, by Dr. Barth, with a valuable map, has been sent home. It may also be added that an unexpected degree of cold was experienced in their excursion: on one day, the thermometer, before sunrise, stood as low as 26° Fahr., and on the 2nd and 3rd of February the snow obliged the travellers to remain in their tents. The winter seems to have been unusually severe for those countries. In Ghadámis, snow fell several times, and at Sukná, it came down in such quantities, that the inhabitants apprehended the destruction of their houses; even at Murzúk ice of the thickness of a finger was formed on small pools of water.

After their return to Tripoli, some more weeks were required for their preparations, and the transport of the boat for navigating lake Chád caused considerable difficulty. For this purpose, a beautiful wherry had been constructed by the direction of the Admiral at Malta, broad in the beam, and as light as a cork on water; but it was necessary to take it to pieces, and more than eight camels were requisite to convey it during a four months' journey across the burning sands of the Sahrá.

The party started, at last, on the 23rd March, 1850, the great caravan having departed before them; but the party formed a small caravan of itself, having about 40 camels, laden with their effects and merchandise. Another important servant had been secured by them at Tripoli, in the person of a trading Bagdermí negro, who has travelled from his native country to Tripoli several times, is acquainted with the principal merchants in Bornú, and, besides his mother tongue, speaks the languages

* This Berber word is the name of a town in S. Algeria, spelt *Tegort* in our maps. Tekúrt, or Tekurt, is pronounced in Barbary Tegurt or Tugurt; the letter káf having in the West the sound of *g* in good, get, give, &c.—R.

of Bornú and Mandarah, the countries to be explored by the expedition. The greatest possible assistance was rendered by Her Majesty's Consuls in Tripoli and Murzúk to the undertaking, so that the expedition started under the most favourable circumstances.

The direction of the route to Murzúk was almost due south from Tripoli, beyond the Gháriyán defile, the country consisting of a continuous table-land, of an average elevation of 2000 feet. As far as the Well of Tabóniyah, many deep Wádís intersect this table-land, and the ruins of several Roman monuments and columns were discovered by the travellers. Southward of that place is a table-land or Hamádah, an immense desert of considerably greater elevation, and extending for about 110 geographical miles in the same direction. As far as the eye can reach neither trees nor indications of wells are visible, and the scanty vegetation which occurs, is only found here and there in the trifling irregularities of the surface. The ground is covered with small stones, pyramids of which, erected with great labour, serve as road marks to the intrepid camel-drivers by day, while the Polar Star and Antares are their guides by night. After six long days' journey, the expedition reached the southern edge of this table-land, which descends in perpendicular walls to the Wádí el Hessí. Following the descent for about 60 geographical miles, the travellers came to the Wádí Shi'atí,* over another plateau of equally dismal aspect. It is composed of a black sandstone, the disintegration of which forms a dark yellow sand, covering the inequalities of the stony surface, from which stands out prominently the black rock, in high cones of the most fantastic forms, strikingly representing basaltic rocks. They reached Murzúk† on the 6th of May, and remained there till the 12th, collecting much important information respecting the countries and nations to the south. Murzúk is very unhealthy and dangerous for Europeans, but happily none of the party suffered during their stay.

On the 12th of June they set off for Ghát, which they reached on the 17th of July. The most interesting result of this journey was the discovery of several curious sculptures on the rocks of the Wádí Felisjaréh. One of them consists of two human figures with the heads of birds and a bull, armed with spears, shields, and arrows, and fighting for a child; the other is a fine herd of oxen going to a watering place,—most skilfully grouped and executed. In the opinion of the travellers the two works bear a striking and unmistakable resemblance to the sculptures of Egypt. They are evidently of much higher antiquity than many other sculptured

* Shi'atí or Shiyatí; probably the former, which signifies split or divided.—R.

† Murzúk, an Arabic participle, is the name of the Bení Marzúk, a tribe which formerly dwelt there.—R.

tablets found by the travellers, on which camels formed generally the principal objects.

The party started from Ghát after a stay of some days, for the kingdom of Aïr* or Asbén; they had to cross a vast desert, totally uninhabited for about 250 geographical miles, and succeeded in reaching Tarájit, the first inhabited place in Aïr, on the 22d August, where they intended to make some stay, as that country had never before been visited by Europeans.

From letters of a later date, since received, it appears that Mr. Richardson and his party, five days after the period last mentioned, had experienced repeated attacks from treacherous and fanatic Tawárik,† their lives having been in great peril. On reaching the frontiers of the kingdom of Aïr they were surrounded and followed by large numbers of the Hagar-Tawárik,‡ on one occasion by as many as 100 armed men. After having escaped from these hands, with the loss of most of their goods, the inhabitants of Aïr also commenced hostilities, taking away all their camels. Some pious Mussulmans of Selufiyeh, however, fortunately took them under their protection, promising to see them safe to Tin-Tellust, the residence of the Emír, el Núr, Sheikh of the Kelowís, to whom the travellers were recommended.

II. *First Letter from Dr. Barth to Dr. Beke.*

Communicated by Dr. Beke.

Tin-Tellust, 2nd October, 1850.

MY DEAR SIR,—You will, I suppose, have already heard of the various misfortunes that have befallen us on our way to this country, which, as it was never before visited by any European, except, perhaps, by Hornemann, could not be ventured into without great risk. Our difficulties, thank God! are over; and we have passed the last four weeks in tolerable security, though not in enjoyment of the liberty requisite for exploring Aïr, as we are detained like prisoners in this village, the residence of the powerful Sheikh-el-Núr, who has taken us under his protection.

The central position of this interesting country, however, has afforded us an opportunity of making very satisfactory inquiries about the surrounding desert, and we have been able to obtain

* Perhaps *Háhir* in Leo Africanus (p. 10) and Ibn Baṭúṭah (p. 45): the *Káhir* is the reading in Kosegarten's and M. de Slane's version (Jour. Asiat. 1843, p. 237). *Obs.* The aspirate in *Háhir* كاهر is hardly sounded at all: hence the travellers thought it was Aïr.—R. See Cooley's 'Negroland' for Ahír and Kahír.—ED.

† Tawárik is the plural of Tarkí (the Tergates of Leo Africanus), pp. 10, 47, and seems to be a general name assumed by the Berbers in the Sahrá. As the final consonants have always the *surd*, not the *sonant*, power, k (káf) regains its proper sound at the end of words.—R. According to Leo, the Tergates formed only one of five desert tribes.—ED.

‡ Heggárs, Ibn Baṭúṭah, Journ. Asiat., Mars 1843, p. 238.—R.

very credible reports respecting the country itself, which was never supposed in Europe to be a territory containing more than a hundred villages. Mr. Richardson has forwarded the result of his inquiries to England, and I have sent mine to Berlin, reserving a short report, which I shall forward to your Government on my return from Agádéz, the Sultan's residence, which is about 150 English miles distant westwards from hence. I shall set out for that capital to-morrow, accompanied by an able and trustworthy relation of the Sheikh, and carry very little luggage.

This journey, which it has been very difficult to perform, as well on account of the dangers on the road, as from the small provision allowed for our expenditure, will enable me to see some of the finest parts of Asbén, and will bring me into communication with the large tribes settled westwards, who command the road between this country and Sakatú. Besides which, Agádéz itself deserves to be visited, and we should certainly be deserving of much reproach if, after staying so long in Aïr, we did not even try to reach that capital.

The whole of the Great Desert, or *Ṣaḥrâ*, will, I trust, assume a very different appearance in consequence of our researches; but it is not possible at present, when all our time is taken up in recording the result of our inquiries, to send to our friends in Europe more than very short notices of what we have learnt.

As such you must consider the

1. *Route from Asiyú to Tuwát*, which I received from 'Abd-el-Kâdir, an intelligent native of 'Aïn-eṣ-ṣallâh,* who had travelled by this road twice. A *kâfilah*,† (*i. e.* party of travellers), lightly laden, can perform the journey, he says, in 25 days, but his sub-joined itinerary gives 40.‡ All the horses used in Asbén are brought from Tuwát, with which much intercourse is kept up.

After a journey of four days the *kâfilah* reaches the territory of the Imrát [Imghât?], a very predatory tribe, extending all the way between Tîm-tellust and Agádéz. Five days further on are the Plains of the Sakamarén, a branch of the Hagará possessed of large herds of cattle, and supplying a great part of Aïr with butter. The Hagará, who are at a considerable distance to the north of this road, are at enmity with their neighbours, so that there is an unoccupied tract of some days' journey between them.

Adjoining to the Sakamarén are the *Kél-emellel* (*i. e.* White Kél), closely united with the Tawárik-ei-baïdhá (*i. e.* White Tarkahs) on account of their wearing a white dress, and the

* Saint's Spring, near the extremity of Tuwát, 27° 30' N. and 1° 3' E. of Greenwich, according to Major Laing, who was there in January, 1826.—R.

† *Kâfilah* in Arabic = *Karaván* in Persian.—R.

‡ At 10' per diem = 400', and 25 days at 16' a-day = 400': a satisfactory approximation.—R.

Harar; but the Kél-emellel are a branch of the Great Kélowís* tribe. The *Kulúhet* are mixed with the Kél-emellel.

The *káfilah* leaving *Asiyú* for *Tuwát* reaches on the *first day* the *Wadí, Kél-şuf* (Valley of Wool-Kéls), through which it passes for the *three following days* in a direction nearly due west, and on the fourth reaches the large *ghadí* (pool) of *Telelélt*, enclosed between two cliffs, where there is plenty of *Hashísh* [herbage] and *Talhah* [acacia gummifera]. Here all the water in the valley is collected together, and the ravine takes a southerly direction. From *Telelélt* the soil is on the first day, sandy; on the second, rocky; and at noon (*dhohor*) on the third day, the *káfilah* reaches *Insenuwán*, where water is collected in a narrow and deep reservoir hewn out of the rocks. *Hashísh* and the *fersik*-tree are plentiful here.

Continuing for two days along the same *Wadí*, the *káfilah* reaches the well *el-Hajrah* at *al'ashá* [8 h. p.m.], where water is found in hollows among the rocks above the valley.

At noon on the second day from *el-Hajrah*, the date-*káfilahs* stop at *Está*, where there is no water, and from that place descend for a considerable distance into a wide valley where there is *hashísh*, *talhah*, and *fersik*; and continuing in a westerly course, at the beginning of *el kéiláh* (the siesta) on the *third day* reach *Teharáh*, where water is found just beneath the surface of the ground.

The road then passes over uneven rocky ground, intersected by many irregular *wádís*, and on the *fourth day* water is found at *Tenákhorrát*, inclosed by very precipitous rocks.

The road here turns from a westerly to a northerly direction, the soil being still rocky, with much *hashísh*; and at the beginning of *el kéiláh* on the *fourth day*, the first well, called *Arák*, [*Salvadora Persica*,] is reached, in a large valley bearing that name. This is followed for two days, and at *dhohor* on the fourth the second watering-place, *Arák*, is found between high rocks.

At this station the *káfilah* quits the *wadí*, and, passing over an argillaceous, pebbly level, again comes near to the rocks at the hour of *al'ashá* on the *third day*, and halts at the watering place, *El Terretimín*, on the rocks near which, there are many drawings and inscriptions.

This is the beginning of the *Wadí Agemamar*, in which, at about *'Ashá*, on the third day, the *first*, and on the sixth the *second* well bearing that name is reached.

These valleys are succeeded by a complete desert as far as *Khaneg* (*Khánik*) about *moghreb* (sunset) of the *third day*, where, at the foot of the distant rocks, *hashísh* is found.

Before *kéiláh* on the *third day*, constantly travelling between chains of mountains, the poor slaves reach *El Sha'ab*, where there

* Kolluwí in Hornemann, § 2 (i. 151, Langlès' French Version).—R.

is plenty of grass, but no water ; nor is any found till they reach the well Hāsī el koweïrah in the morning of the second day, where it is abundant, together with the hashîsh called damarân, at the foot of a precipitous rock.

A desert, with rocks interspersed here and there, is then traversed, and on the morning of the *second day* the kâfilah enters Tuwât.

III.—*Report on Agádéz by Dr. Barth.*

Communicated through the Chevalier Bunsen, by Lord Palmerston.

In taking the road to the Bilád el-Súdán by way of Aír, never before visited by Europeans, the African mission had from the first, an intention of reaching, if possible, the town of Agádéz. From Leo Africanus, and more recently from the inquiries made by the traveller, Paul Lucas, Agádéz was known in Europe long before the name of the Kélowís, or even before the existence of the Tawárik had been discovered.

As soon, therefore, after our arrival as circumstances permitted, and the population of Aír had become more accustomed to see Europeans and Christians among them, I resolved to make an excursion from Tîn-Tellust, the residence of the Sheikh, el Núr, to Agádéz, and, having intimated my intention to Mr. Richardson, communicated with the Sheikh, in order to obtain his guaranty and the protection of a party of his people proceeding to Agádéz to witness the investiture of the new Sultan, Abd-el-Kadír.

El Núr, having received a present of the value of 117., consented, and the valiant Hamma, his son-in law, was appointed to take me safe to Agádéz, to show me the place, and to conduct me back in safety. Mr. Richardson, who, according to the stipulation made between us, had promised to repay the value of the present made to El Núr, furnished me also with a present for the Sultan of Agádéz, consisting of a fine bérnus, an Egyptian shawl, and some other articles, when, taking with me a copy of the treaty drawn up by Mr. Richardson, in order, if possible, to get it signed by the Sultan, I started on the 4th of October for Agádéz.

On my journey to, as well as from, Tin-Tellust, I took a more easterly road than the common one, which passes by Asodí and the Wadí Tellwa, touching this latter only in the Wadí Anderez, which, like all the larger and deeper Wadís in this mountainous and most interesting tract of country, where basaltic formations take the place of granite, is extremely rich in dúm-trees,* and presents a really tropical character. In this part is found plenty of wild beasts, principally lions and wild boars, also gazels (inclu-

* Properly daum, often pronounced dóm. It is the forked palm—Crucifera Thebaica, not found farther N. than in the Sa'íd or Upper Egypt. Its fruit is called Mokl by the Arabs.—R.

ding the larger species called mareiyah*), ostriches, and monkeys.

I was seven days in going and six in returning, and following up the road each way with the compass I was able to lay it down on the map most accurately. But reserving an extract of the itinerary and a map of the road for the appendix to the report on the town of Agádéz, I will here only mention that I had already discovered from the reports of the people that it is wrongly placed in all our maps, being rather to the S.S.W. of T'ín-Tellust.

When I arrived at Agádéz the investiture (saráuta) of the new Sultan had not taken place, and Abd-el-Kadír was still living in the private apartments of the palace (a group of about twenty houses situated towards the western end of the town, from which it is separated by a gate); in the Haussa language it is called "fádah." The same morning the Kélgerís, who had brought the Sultan from Sakatú, followed by their families, their immense flocks of camels and their cattle, left the place, and it was only after they had departed that I could enter the town with some security, in the company of the Kélowís.

Early in the morning after our arrival we paid our respects to the Sultan. Abd-el-Kadír, ben e'Sultán, Mohammed-el-Bakr, who had already before enjoyed that dignity during no less than twenty years, is a stout man of about fifty-five years of age, with large benevolent features, as far as the shawl wound round his head and face permitted one to judge. Sitting in a large room, supported by two short massive columns, and very simply dressed in a large white shirt, he received me most kindly, and seemed rather astonished that a person should pay him a visit, of whose nation he had scarcely heard mention, excepting in connection with gunpowder.

I delivered the presents intrusted to me by Mr. Richardson, and the letters from the Sheikh, el Núr, and assured the Sultan that, though I had come alone, I paid him also the respects of my companions. The treaty I could not with prudence mention in the presence of the Kélowís, nor did circumstances allow me afterwards to try to get the paper signed by him. Indeed the fact that the first European who ever visited this place, travelling as such, was well received not only by the authorities, but also by the people of the town, is a matter of really greater consequence than if by some intrigue or other (for it would scarcely have been possible otherwise) I should have succeeded in obtaining the signature of a paper which could be of no importance as long as the Sultan of Sakatú had not signed it. Agádéz being merely of importance to European commerce because it lies on the most direct road from the Mediterranean to Sakatú, it would have been interesting for one of us to have taken this road; but the

* One large species of antelope is called Mare'iyah, *i. e.* remarkable.—R.

losses we had suffered did not allow of it. The Sultan of Sakatú, whose authority as Emír-el-Mumenín is very great, having signed the contract, an English merchant, passing by Agádéz, will not have to pay more than an Arab, viz. four dollars for every camel-load. It is of great importance, and will make the name of the English respected through the whole road to the interior, that the Sultan has severely punished those tribes which had attacked and plundered us, as I shall have occasion to mention hereafter.

The Sultan, who had not looked at the gifts in our presence, expressed his satisfaction immediately afterwards by sending me a fat ram, and henceforth he invariably sent dinner and supper every day, and most frequently a particular dish for myself made of corn, corn being regarded in this country as a princely dish. When the Sultan left for the *razzia* he had the kindness to send me provisions from his camp, in order that his guest might not be inhospitably treated during his absence.

The *investiture of the Sultan* did not take place until four days after our arrival, on the 16th of October, or the first day of the great Mussulman feast called by the Arabs "Id-el-Kebír," and in the Haussa language "Sallalajeh." Early in the morning the Sultan of the Kélowis, Astáfidet, who has his residence in Asodi, made his entrance at the head of about 400 of his people, which was but a small part of the force which he had collected together. They rode directly to the fádah or palace, where the ceremony was to take place, for which ten of the chief men of the Itésan and the Kelgerís had already arrived the day before.

Abd-el-Kadír was then conducted by the principal people of the three tribes mentioned, from his private apartment to the public one. The leaders of the Itésan and Kelgerís, who went in front, then begged him to sit down upon the gadó, a sort of couch made of the branches of the dúm-tree, similar to those used in Egypt, covered with mats and a carpet. Upon this the Sultan sat down, resting his feet on the ground, but he was not allowed to put them upon the gadó, or to make himself comfortable in the Oriental style, before the Kélowís asked him to do so. Such is the ceremony of the combination of these Tawárik tribes in the investiture of the Sultan.

Immediately after this ceremony was over, *the religious one of the great Mahometan feast* took place, the two being combined this time for greater splendour.

About half-past eight in the morning the procession, which I witnessed from the terrace of our house, left the fádah, taking its way through the southern part of the town, after which turning to the N. it went round the whole till it reached a place about a quarter of an hour to the W. of the town, where, near the tomb of a saint of no great fame, called Sídí Hamáda, there are some graves. On this spot, according to an ancient custom, the Sultan

with all his suite has to pray on this great holiday of the Moslíms. The prayers being finished, the procession returned by the southern part of the town, and at about ten o'clock the different parties separated.

This ceremony or procession was very interesting, as it exhibited a considerable number of Tawárik of different tribes in their best array. In front of all, accompanied by the musicians, rode the Sultan, enveloped, over his fine Sudan robe, in the blue bérnus the Englishman had brought him, which was admired by everybody as the most beautiful ever seen here; and these tribes were extremely pleased that a person should come from afar in order to present to their Sultan so fine a dress to be worn on the day of their great ceremony.

Next to the Sultan rode the two Serkí-n-Turáwas, after whom followed the Chiefs of the Itésan and Kélgerís, on horseback, in full dress and armour, with their swords, daggers, long spears, and immense shields; then came the longer train of the Kélowís, mostly on Meherís, with their Sultan, Astáfidet, at their head, and last of all came the people of the town. Indeed the whole recalled the chivalrous processions of the middle ages, the more so as the high cap of the Tawárik, enveloped by a profusion of tassels on every side, together with the black nedí, which covers the whole face, leaving but the eyes visible, and the shawls wound round the head, quite partake of the character of the helmet, while the glittering black robes, over which on such a day the principal people wear a red bérnus thrown over their shoulders, very well represent the heavier dress of the knights of yore.

Immediately after this ceremony was over the people deliberated respecting an expedition—"razzia" in Arabic, "jaki" in Haussa—to be undertaken against the Avelimmiden,* or, more properly, the Meharebín or freebooters; and councils of the chiefs and the Sultan were also held. A great Maraboot, Sidi R'alli el Háj Annur, whom I shall mention afterwards, had made peace between the Kélowís and the Kélgerís, and they agreed to act in common. Amongst a warlike people like the Tawárik, expeditions of such a kind do not require long preparations; and after a herald of the Sultan had proclaimed through the streets on the 19th the order of his master, that nobody should proceed on the road to Damergú, Abd-el-Kadír departed on the evening of the 21st with about 700 men, among whom were 100 cavalry. Instead, however, of proceeding southwards, as the proclamation intimated, he marched North, encamping on the first night not far from the town; for it had been deemed more prudent to put down first the roving spirit of the people to the north, and to punish the freebooters of the Imrat, the Ikéskísan, and particu-

* Also denominated by the Arabs "Muláthimmún" (veiled).—R.

larly those of the tribes on the northern frontier of Aír, who had done so much mischief to our mission, viz. the Tedé, the Kél-fedé, the Kél-hagar, and the Kel-razar. The Sultan and his council had been in a state of great anxiety, fearing that the Avelimmiden, a most powerful tribe, and, as I shall afterwards show, identical with the Sorgú, or Serkiú-Tawárik, might join with the tribes to the north. The Sultan re-entered Agádéz, however, on the 7th of this month, and we had the satisfaction to learn that even the highest men amongst the tribes which had taken away our property had not been spared, and that the Sultan had taken nine camels from the person who had deprived me of my Meherí.

As soon as I had learnt that the Sultan was about to leave, I urged Hamma, under whose protection I was staying, to suggest to him that a letter might be written to Her Majesty, in which the Sultan should express his satisfaction that an Englishman had visited him and brought him presents in her name. This, at first, had been represented by Hamma as possible, but had become rather difficult, the Sultan being always accompanied by the different people that had arrived, besides which, in his peculiar position, he could scarcely venture openly to write to a Christian monarch. I was not able to obtain a second interview with him, but on the morning of his departure, when he was sitting in the courtyard of the fádah, surrounded by a great many people, I thanked him for the kindness and particular attention he had shown me, mentioning at the same time the letter to the Government in whose service I was travelling.* The Sultan at once turned the conversation in a very amiable manner to letters of recommendation to his friends, the authorities in Súdán, and after my return to my quarters, Hamma brought me three letters, in which the Sultan had recommended me as his guest to the Governors of Kanú, Kashnah, and Daurah (a place between Zender and Kanú), and acquainted me at the same time that he himself had received a letter from the Sultan for the Sheikh el Núr, under whose protection and amongst whose people I had been.

As the people of El Núr were not able to buy provisions enough in the market, I did not leave the town until ten days after the Sultan had started for the expedition, when the town had become quiet. During this time, as well as while Abd-el-Kadí was at Agádéz, I received visits from many persons, the most considerable among whom were the nephew of the Sultan, El Kálek, as well as the son of the Kadí, who visited me twice; also the former Serki-n-Turawa, Mohammed Boro, and a very enlightened Mohammedan, Ma'llem (or Doctor of the Law) Háj Mohammed Omar, who called upon me several times, conversing freely respecting the difference between the Moslim creed and

* See the letter of the Sultan, p. 62.

that of the Christians, and finally asked for a copy of the Gospel in Arabic. Besides these I had interviews with two principal men of the Itésán, who, in passing by the house where I lodged, saluted me in a most friendly manner, shaking hands with me from horseback, and assuring me of their friendship, as they were on their way to join the Emír, el-Múmenín (Commander of the Faithful).

Besides the ceremony of the investiture, and the expedition, the most interesting circumstance which took place during my residence in Agádéz was the passing of the immense salt caravan of the Kelgerís, which arrived on the 17th and started the next day on its road to Bilmah, and which was said to consist of not less than 10,000 camels.

Account of Agádéz.

Agádéz,* or as the Tawárik call it, Éḡadé, is situated on a Hamadah, or high plain, consisting of sandstone, and, at least near its extremity, of granite covered with small pebbles, which towards the north and east is very narrow, but becomes wider towards the west and south. On this plain, which, though containing no arable soil, furnishes a good deal of herbage and wood in its slight but wide depressions, the town of Agádéz is built. The Wadí, or valleys, which constitute all the inhabitable ground of Asben or Aír, do not furnish room for a large place, all the dwelling-places, which are scattered over the country, being mere villages, with the exception of Asodí, which was in former times a place of importance. But while Asodí seems to have been once the real central point of all the country of Asben, Agádéz from the first, as is quite clear from its situation, was intended as a sort of rendezvous between the Kélowís and the tribes which inhabit the districts to the south and west. No author, as far as I know, has mentioned this place before Leo Africanus, in whose time it was most flourishing.

There are traditions among the inhabitants of the place, and particularly among the merchants from Tuwát and Ghadámís, according to which it is most probable, that though Agádéz was not founded, it became at least more important, and grew into a considerable town, by the arrival of the sections of several tribes from the north. These tribes are called Arabs; but there is no doubt that they belonged to the Berber race, converted already to Islám, and influenced by the civilization of the Arabs.

The settlement of these tribes in a place like Agádéz, which from natural reasons is the great central point for the commerce of all this part of the interior of Africa, is perhaps of greater

* The correct spelling is evidently Ákadáz, or Áḡadás, pronounced Egadéz. The Tawárik drop the final letter. — R.

interest than any other, excepting that of the Mesrátah, who belonged to the three most important commercial places of Northern Africa. viz. to Tuwát, Ghadámís, and Aujíla.

To Tuwát belonged the Gurára, a tribe intimately connected with the Berber race, which, till our days, has preserved a particular language or retána of its own, called el Zenatíyeh,* very similar to the Tawárik.

From Ghadámís two tribes have settled in Agádéz, the Tésko and the Beni Uazíth, and, as in former times there was a well in Agádéz, called Ghádámís, so the Tésko have given their name to a well still in use. The Tésko consisted of two families or feias, viz. the Beni Darár, and the Beni Maziár, while the Beni Uazíth were divided into four feias, viz. the Tangazen, the Tefarfara, the Yeresan, and the Auelád Belíl. (The Tésko at present do not constitute a part of the inhabitants of Ghadámís, having retired long ago to Beniolid.) Besides these two tribes, there were settled in Agádéz the Aujíla, a section of the inhabitants of the oasis of that name, who are still among the most enterprising travellers and merchants of the desert, and the Mesrátah (inhabiting a group of more than forty villages, four days' journey east of Tripoli, and called by Europeans Mesurátah, the remnant of the once powerful tribe of that name), who formerly possessed the fourth quarter of Agádéz. The inhabitants do not, like the merchants of the other towns, pay any tribute or móddah to any Tawárik chief for his protection on their journeys to the Sudan. The memory of the residence of this tribe in Agádéz is still living and attached to several localities of the town. Almost all the other gates are in ruins and are scarcely traceable, but the small gate which has received its name from this tribe is still existing in the western part of the wall; a cistern also (which I shall mention hereafter) is still called Mesrátah, and to the north of the town there is a well named after the Ben-Gúmmas, one of the three divisions of the Mesrátah, the names of the two others being Bu-Tárah, and the Ben-Gottárah, who lived outside the wall to the west, where the ruins of an extensive suburb are now seen.

Together with these tribes, of whose history we know something, there were settled in Agádéz, the Tafimatah,† a tribe whose origin I have not been able to trace.

As tradition does not say when those tribes settled in Agádéz, it is also silent respecting the period when they left the town, but it has preserved a curious fact, viz. that when these Arabs, as they are with some justice styled, and as the Arab formation of

* The Zenata were a principal tribe of the Berber race.—Ed.

† This name resembles *Tafínek*, the name given by the Berbers to their remarkable and very ancient written character.—R.

some of the names shows, left the place, they had 500 jekhlfa or cages, in which the wealthier Arabs carry their favourite women on their journeys, with them.

The account of the settlement of the Arabs in Agádéz is confirmed by Leo Africanus, who, though he calls the people of Agádéz "Negroes," yet describes their manners as very similar to those of the Arabs.* That the Arabs left the place long before Leo (who did not visit Agádéz himself) wrote his description of Africa (1517), has been confirmed to me by the Mallem Háj Mohammed Omar, who, when I questioned him concerning the period when the town became so deserted as it now is, informed me, that it first declined from its happiest state about 400 years ago, when a great number of its inhabitants left the place.

There can be scarcely a doubt that it was either the Tawárik or the older inhabitants of Agádéz, or of a neighbouring place, who drove away the Arabs; for there is a very old tradition, according to which the present inhabitants of the town came from a celebrated valley, called Irín Allem, about a day's journey from Agádéz to the north, where they are said to have lived before; and I was assured by the Tuwátí, Abd-Allah, that the ruins of some houses are still to be seen in that valley, as well as two solitary date-trees bearing fruit, a very rare thing in this country, where, as far as I know, there are no date-trees except in a very few places, such as Iferuán and Chimmia. There is another tradition, according to which the Itésan were the eldest inhabitants of the place, from whom the present inhabitants are descended by an intermixture with slaves.

The Emghedesíe (or Emkedésí) *Language*.—There is, no doubt, a good deal of slave blood among the present inhabitants of Agádéz, as is the case with the whole population of the south-eastern part of Aír, and principally in Tín-Téllust, but there must have been a very ancient stock of indigenous black people, who have transmitted from age to age a peculiar language of their own, "the Emghedesíe," not a mere dialect of the Tarkí, or the Berber, or of the Hausa language, but a peculiar idiom, which is THE SAME LANGUAGE AS THAT SPOKEN BY THE PEOPLE OF TIMBUKTÚ and of the eastern part of Bambarrah. So all, among whom were several Tuwátí, who had been in Timbuktu informed me, and the correspondence of the four first of the numerals (for the people of Agádéz do not count farther in their own language) and that of some other words with those published in the Annals of Oriental Literature, as cited by Prichard in his Researches into the History of Mankind, show that they are correct. There is in addition a curious resemblance between the language of the

* Leo distinctly says that many of the inhabitants were foreign merchants.—R.

people of Agádéz and that of the people of Timbuktú, which I will mention here, as it struck me with surprise.

The Sorgú-Tawárik, who have become known in Europe from the quarter of the Niger, are unknown among the Tawárik on this side and among the people of Aír, and every one smiled at me as often as I inquired respecting the Sorgú or Sergú. On the contrary, every one knew the large and powerful tribe of the Avelimmiden. I was thus quite at a loss respecting the Sergú, when, on having placed among the phrases to be translated in the Emghedesie language—"where do the Avelimmiden reside?" all at once, instead of the Avelimmiden, mention was made of the Sorgú or Sergú; and I now learnt that the people of Agádéz, and they alone of all the people round them, call the Avelimmiden by this name. I observed, also, in the course of my researches, that they call the language of the Tawárik in general, which is known under the name of Temázight, by the particular name of Sergiúnekí. This fact, viz. the identity of the language of Agádéz with that of the language of the eastern part of Bambarrah, is of the greatest ethnological interest, as it seems to prove that the people of Agádéz are of the same stock as the people of Bambarrah, and are perhaps the remains of a great people, which in ancient times, before the Tawárik appeared, occupied all this tract of country. It seems at the same time that this district, and probably also the town of Agádéz itself, was inhabited from a very remote period by a peculiar people. Indeed all my inquiries whether any tribe or the people of any town round about Agádéz spoke the same language, were answered in the negative, till at length I was assured by a traveller that in a part of Adár the same language is spoken.*

It is scarcely probable that the people of Agádéz should have changed their language from a mere intercourse with Timbuktú, even if such was, as it seems to have been, a most important one, inasmuch so that Agádéz became itself one of the first markets for gold, and had its own standard of this precious metal. It is odd that according to Leo Africanus the language of the people of Agádéz and that of Timbuktú were in his time quite different; for while in Timbuktú and the adjacent countries the *Sungai* language,† which most probably is identical with the idiom of Bambarrah, was spoken, he says that the people of Agádéz used the language of Gober. One might as well say now that the Hausa language, which seems to be identical with what Leo

* The Bambarrah language is a Mandingo dialect; and Dr. Barth means probably that the Kíssúr (the language of Timbuktú) is spoken to the east of Bambarrah.—ED.

† For the identity of the Kíssúr, Songhai, and Timbuktú vocabularies, see Mr. W. B. Hodgson, of New York, on the same.—ED.

calls the language of Gober, is the idiom spoken in Agádéz; Haussa being still at present the language of commerce and of intercourse between the different tribes.

Agádéz in former ages must have been a considerable and wealthy place, containing not less than from 50,000 to 60,000 inhabitants, the circuit of the whole town being about three miles. I was assured by the Tuwáti, one of whom had been at Timbuktú seven times, that it was without comparison larger than that celebrated place. Indeed it must have contained from 20,000 to 30,000 inhabitants as late as the beginning of this century, when, as I learned from the Mallem Háj Mohammed Omar, the greatest part of the inhabitants left the town, scattering themselves over the towns and villages of Haussa, where living is cheaper.

At present the appearance of the town is that of an almost ruined and deserted place. Scarcely the sixth part of it is inhabited, the whole south quarter being entirely deserted, and in the northern part there is a much greater number of ruined houses than of inhabited. In my note to my colleagues, after a three days' stay in Agádéz, I estimated their number at not more than 400. But after considerable investigation, and after many inquiries, I am sure that I am not very wrong when I now estimate the number of inhabited houses at about 700. The houses are generally spacious, and all those which I visited contain from ten to fifteen inhabitants, so that the number of inhabitants, including both sexes and all ages, may be from 7000 to 8000.

Commerce.—The inhabitants are at present, as in the time of Leo Africanus, partly merchants and partly artisans. The merchants seem only to visit the markets of Kashnah, Tásawah, Marádeh, Kanú, and Sakatú, in all which places countrymen of theirs are settled; but, as far as I learned, they never go to the northern markets of Ghát or Murzuk, unless on a journey to Mecca, which several of them have made. As for the commerce with Timbuktú, all the intercourse with that place has now so completely been destroyed, that although I took all the pains possible, I was not able to get the itinerary of this interesting route, and I was assured by several that there was but one man, of a very advanced age, who knew it, and that he was absent. The road from Agádéz to Mabruk is no longer used for commercial purposes, but is infested by freebooting parties of the Kélferowán from the route between Tuwát and Timbuktú.

The commerce of Agádéz itself is nothing but a speculation in provisions, principally in ghussub* or kasab (millet), which constitutes the principal and almost the only food of the inhabitants, as well in Haussa as in the country of Aír. When a caravan arrives

* Ghussub, in imitation of Denman, &c. Kasab is a generic term, signifying "reed," or "grain."—R.

from Damergú, from whence all Aïr is supplied, the merchants buy a large quantity at a low price, and keep it till it becomes dearer, when they retail it in smaller parcels. But there being no coin in the market (unless the strips of cotton called “kebbekah” be regarded as such), all the buying and selling is done by exchange, the principal objects with which people barter being “tourkédi” (the dark-coloured cotton for female clothing made in Súdán); the fine Egyptian coloured leather, called kornu, which they use for the ornamental parts of their sandals, and of their leather work; mahmúdí, or English calico; zubaetas, or white shawls, which the wealthier people wind round their heads; cloves, pepper, pearls, etc. With these objects everything may be bought in the market of Agádéz, from the most valuable camel down to a pound of meat, or a small cheese, though ghussub, which in general is cheaper here than in Tîn-tellust, is the standard currency of the market. The mithkál (3 dwt.), which is equal to 1000 kerdí (kauris),* of which at present 2500 make an Austrian dollar, being a mere nominal sort of money, according to which the value of things is estimated. Cowries (kauris) have no currency in the place; while of the kebbekah, which I have mentioned above, eight kámah or dhirá (cubits) make one rijal, and ten rijal or erjél are equal to one mithkál.

Manufactures.—The manufactures are very limited, consisting merely in leather-work and mats. With leather-work several classes of artisans are occupied, the shoe—or rather sandal-makers, the saddlers, and those who make leather bags and other things of a similar kind—the latter class consisting merely of women. The sandals are as far famed as the saddles, particularly those for mounting the meherís or swift camels, and are called rakhla in Arabic, kígi in Temáhirgh,† and sírdi in Haussa; the other leather-work made by the women is also very neat. All these things as well as the mats, which are of different kinds from the coarser up to very handsome sorts of different colours, are made in the houses themselves, there being at present no shops in the town, though the ruins of the houses prove that in former times there have been some on the north side of the market, called Katángá. Even this part of the town, the most frequented and important, where the three market places are, is now surrounded with ruins of houses, on whose tops vultures watch the whole day for their prey.

The three market-places lying almost in the centre of the town and on the southern limit of the quarter, which is now most inhabited, are as follows, proceeding from east to west: the Kagwah n'délti, or the market of vegetables; then the Kagwah

* Two-fifths of an Austrian dollar, or 20*d.* of our money.—R.

† Perhaps Temazight, *i.e.* Nobles.—R.

narahóma, where it appears that formerly the camels were sold, but which is now the place for selling meat and cattle, while the camels at present are sold on the small place before Mohammed Boro's house, called Enrárar en zakan; and the third market, called Katángá, where all other things are sold.

These markets are very poor, and were particularly so when I visited the place, all things excepting provisions fetching a very low price. English calico of very good quality was sold at 20 per cent. less than it had been bought for at Murzúk, while on other things the loss was still more considerable. Indeed Agádéz is in no respect a place of resort for merchants, not even Arab, while, for Europe, its only importance consists in its being the most direct road to Sakatú and that part of the Súdán. I add here the prices of different objects, as they were sold in the market during my residence in the place, remarking, at the same time, that the price of things is very different accordingly as you exchange them for other objects, or if you buy ghussub.

Mithkál. Rijal.

Ghussub, or Gafulí,* twenty sékkah (the sékkah of Agádéz being double as large as that used in Tíu-Téllust)	.	.	.	.	.	1	
Rice, ten sékkah	.	.	.	.	.	1	
Camel, a young one two years old, not yet fit for carrying things	.	.	.	.	.	18	
Ditto, a full grown	.	.	.	.	.	25	
Horse, a good strong horse	.	.	.	.	.	100	
Ditto, a fine one	.	.	.	.	.	1000	
Ass	.	.	.	.	.	6-8	
Ox	.	.	.	.	.	8	
Calf	.	.	.	.	.	4	
Ram	.	.	.	.	.	1	5
Sandals, a pair of common ones	.	.	.	.	.	0	1
Ditto, a pair of fine ones	.	.	.	.	.	0	5
Camel saddle, or Rakhla, a fine one	.	.	.	.	.	10	
Ditto, a common one	.	.	.	.	.	5	
Leather bag, of coloured leather	.	.	.	.	.	1	
Mat, a fine coloured one	.	.	.	.	.	0	6
English calico, ten dhira' or kámah	.	.	.	.	.	1	
Zubaeta	.	.	.	.	.	1	
Kornu, or the fine Egyptian leather, the piece	.	.	.	.	.	1	
Tourkedí, of common workmanship	.	.	.	.	.	2	
Ditto, of finer workmanship	.	.	.	.	.	3-5	

Government.—The authority of the Sultan (Amanókai in Temá-hirgh; babán serkí in Haussa; kókeu in the Emghedesic language) is not at all limited to the walls of the town, but is rather greater outside than inside of it. As far as I could make out, he does not receive any tax or tribute from the inhabitants, but his only income (besides the presents sent him on his investiture, and on other occasions, and besides a portion of the camels

* Káfulí is another kind of grain.—R.

and flocks taken from freebooters, and other persons of that sort) seems to arise from levying a duty of ten mithkál on every camel-load of merchandise that is brought into the town, provisions being excepted.

He is, in reality, the Sultan of several Tawárik tribes, whose union according to agreement is represented in him, and in the whole of his investiture the inhabitants of Agádéz have not a word to say. The Itésán and the Kélgeris take him from Sakatú to Agádéz, where he is met by the chiefs of the Kelowís, particularly by the Sheikh El Núr, or a person representing him, who, if they are pleased with him, make him Sultan. He must be taken always from one family, whose origin, as the people say, is from Stámbúl. Therefore, when the present Sultan, 'Abd el Kadír, ben e' Sultán, Mohammed el Bákrí, after he had been Sultan for many years, was deposed, on account of dissensions between the different tribes, in the month of Ramadán, 1265 (March of last year),* the Itésán and Kélgeris sought, or rather had already sought his relative, Hámed el Arjáu, who was made Sultan. All the chiefs not being satisfied with the new Sultan, another member of the same family, of the name of Makita, or Imketen, living at Damergú, was elected Sultan by the dissentients. In consequence of this disagreement, which was near causing a war between the different tribes, the whole country was thrown into a state of the greatest confusion, of which the Aulád Suleimán (Children of Solomon) took advantage, which partly was the cause of the disasters under which our party had suffered. But the more prudent chiefs recurred once more to Abd el Kadír, who is considered by the people to be the best of the family, and made him Sultan a second time. During my stay in the place he imprisoned for some days three chiefs of the Itésán, who had arrived from Damergú in order to protest against him on the part of Makita. Limited as may appear the power of the Sultan, and dependent as he is upon the chief leaders of the Tawárik, *he has not only the right to imprison, but even to take life.* Neither the Sultan of the Kelowís, nor that of the Itésán, nor anybody else has the right to punish a person with death, but is merely authorised to seize him and to bring him before the Sultan, who, if he is found guilty, orders him to be beheaded outside of the town a little to the N.W., on a place called Azarmádarang. The Sultan, likewise, is said to have a frightful dungeon, where, as I was told, the guilty are thrown upon swords stuck upright in the ground. At present he is traversing the country, waging war with and punishing the tribes that have troubled the country and in-

* As 1265 began 27th of November, 1848, Ramadán, which is the 9th month, began about the 21st of July, 1849, and corresponded with August rather than March.--R.

fested the roads by their plundering excursions. Almost all the principal persons of the country accompanied him, among whom is the Chief of the Kelowís himself. The encampment of the army, which consists of about 3000 people, has no one central point, viz. the tent of the Sultan of Agádéz, but there are *two separate encampments*. While Abd el Kádír is surrounded by the Kélgerís, the Itésan, the Kélferwán, and the people of his town, the Kélowís are encamped round the spot where their own particular Sultan, Astáfidet, dismounted. No one appears to have a tent except the Sultan of Agádéz, who has one of a grey colour, but in other respects similar to those of the Turkish Agas.

The court is formed by a number of servants or slaves, by some musicians, and by a sort of aides-de-camp called fadawa'n serkí, viz. the sons of the former Serkí-n-Túra, or Minister, Mohammed Boro, but he has no Wezír; unless this title be given to the Serkí-n-Túra. No doubt the Serkí-n-Túra* is the first person in Agádéz after the Sultan, but it was long before I was able to make out what were the real duties of his office, though the former Serkí-n-Túra, Mohammed Boro, had been our travelling companion on our journey from Murzuk to this country; unfortunately circumstances had not allowed me to secure at first the friendship of this respected person.

After many inquiries I learnt that the Serkí-n-Túra was properly the superintendent of the Arabs visiting the place, and I have no doubt that his office dates from a very remote period, when whole quarters of the town were inhabited by Arabs or by Berbers, already influenced by Arab civilization, and no doubt his office must have been of the greatest importance. At present his office with regard to the Arabs has become quite a secondary one. He has nothing else to do with the few Arabs, principally Tuwátis, who still visit Agádéz, sometimes staying there two or three years, but to levy the tax on their merchandise, and to bring it to the Sultan, who, according to custom, gives him a small portion of it. On the contrary, the other part of the duty of Serkí-n-Túra, which has reference to the Tawárik, is at present of much greater importance, for he has to accompany the large salt caravan of the Kélgerís, which annually supplies Western Sudán with the salt of Bilmah, from Agádéz to Sakatú, for which he receives one kantú, that is to say the eighth part (eight kantú weighing three Turkish kantars or quintals) of every camel-load, which forms a considerable income; the caravan consisting generally of some thousand camels, and the kantú of salt fetching in Sudán from two to three dollars.†

* Serkí-n-Túra, Chief of the Fulani. Túrawa in Haussa = a Fulan.—Ed.

† His annual income can thus amount to 20,000 or 25,000 dollars.—R.

After having brought the salt caravan to Sakatú, the Serkí-n-Túrawa annually has to go to Kanú, where he receives a small portion of the 600 cowries, or duty levied on each slave brought to the slave-market, after which he returns to Agádéz with the Kélgerís that have frequented the market of Kanú. This long annual journey, which brings the Serkí-n-Túrawa much more in connection with the Tawárik than with the Arabs, makes him at the same time a sort of intermediary between Agádéz and Sakatú. The former Serkí-n-Túrawa, Mohammed Boro, was a native of Sakatú, where he has a house as well as in Agádéz, Kanú, and Zinder. The present Serkí-n-Túrawa, whose name is Ashu, is, as I was told, very rich.

All the civil cases which do not come under the jurisdiction of the Serkí-n-Túrawa are brought before *the Kádí*, who immediately upon hearing the parties gives his decision. I was twice present when an affair of some importance in dispute between my companions the Kelowís and a man from the town was brought before him, which was decided in favour of the latter. The Kádí resides near to the great mosque, which is under his control.

Besides the Kádí, one of the principal men of the town seems to be the respected Mallem Sídí Ghallí el Háj el Núr, but what are his functions I could not learn.

Schools.—There are five or six schools in Agádéz, where the boys learn reading and writing the Korán; nevertheless there are but few persons here who understand Arabic.

Morals.—The women seem to enjoy great freedom, of which they appeared to make full use, particularly after the Sultan had departed. Some of them are pretty, and have Arab features, and among the men, I observed fine northern faces and good figures. The population is so mixed that it would be difficult to make out the type of the original stock.

The names of different quarters are still preserved, and are as follows:—Katángha, Gawa Ingírsou, Tafimata, Katiú, Kaswa, Ikenfeia, Amouríuel, Imurdán, and Refía; but besides Kaswa and Katángha (the markets), whose position I have mentioned before, I could not define their exact position. The extensive southern part of the town is quite deserted, and is separated in most parts from the northern quarter by an open irregular space, where there are three pools of stagnant water, called Digí, Therjemán (most probably so called from the interpreters, who in former times had there their quarters)—and the third, Mesrátah.

The whole town being entirely on a level, with the exception of five or six small hills formed in course of time by the rubbish, there is a view from every terrace over the town, so that I was able to

make a sketch of the western part from the terrace of our house, which I used to frequent daily for one or two hours.

Buildings.—The buildings are generally spacious, and are arranged in the following manner: the door leads immediately into an oblong room, extending through, with a separation on each side of the passage, formed by a sort of balustrade provided with mats, where the servants sleep. This first leads into a second and similar room, where, instead of mats, there are sometimes bedsteads. From this second room, where the private apartments begin, two doors generally lead into a more or less spacious courtyard—"tsakán gídah"—surrounded by rooms in a very irregular manner. In this courtyard there are generally other bedsteads, covered on the top and on two sides with mats, and sometimes a shady place, enclosed on all sides with mats, is formed. The houses are built of mud, and a few are whitewashed; they are all flat roofed, the roof being formed by planks of the dúm-tree covered with mats, over which earth is thrown, and in the houses of the wealthier people, there is an upper story,—soró—consisting generally of one very large room, to which a staircase, "abénhawa," leads from the courtyard.

The houses are arranged most appropriate to the climate, and similar to that in which, as I was assured by my friends the Tuwátis, the houses of Tímuktú are built, and being enlivened by children, doves, and young ostriches, present a curious sight to the traveller.

Of *public buildings* at present there are but few, and out of seventy mosques, which are said to have adorned the town in former times, but ten are still in use; not more than three of these seem to deserve the name besides the great mosque; they are called Msíd Mílí, Msíd Ehení, and Msíd el Mekki. Even the great mosque, which is near to the fádah, has nothing particular about it, except a high tower, called *Mesallajeh*.* For a place such as Agádéz, which, like Tímuktú, is situated in the midst of warlike hordes, a high tower is of the greatest importance, in order to be aware beforehand when a razzia or a caravan is approaching. Agádéz had therefore such a tower probably from the remotest period, but the present one is of recent date, having been begun six years ago, and it has just been finished; the ruins of the former are seen at a little distance to the south-west. I was very sorry that I was not allowed to ascend it, the Kádí, who seemed to have some antipathy against Christians, assuring my companion, Hanma, in my presence, that there was at present no entrance to the tower, the former one having been walled up on account of the Kélgeris, who continually desired to go up to the top.

* Masallá signifies in Arabic a place of prayer.—R.

In its construction the tower is very simple, being built entirely of the same materials as the houses, viz. earth and wood. On the ground a number of thick quadrangular pillars, in several rows, support a more solid roof than is usually seen here, and form several halls. From them the tower, measuring at its base about thirty feet at each of its four sides, rises to a height of about ninety or ninety-five feet; the earthen walls diminish in thickness, so that each side does not measure more than about eight feet at the top, and are strengthened and supported by thirteen layers of planks of the dúm-tree, which, not closing together, project on every side about three or four feet, while in the interior they form a kind of ladder for ascending the tower. There are seven openings on each side, by which the interior receives light.

The town is surrounded at a little distance by slight undulations in the stony surface, of great extent, where in a sandy soil there is plenty of brushwood (all talhah-trees, *Acacia Arabica*), of herbage, and wells of very good water. This is a great advantage to the place, the caravans finding food enough for their camels near the town, while in most of such places it is necessary to send the camels off to a great distance. There is also plenty of firewood. These pleasant valleys, where you may forget that you are on a stony hamádah, have different names; that to the S.W., which is at a greater distance, and where the salt caravan of the Kélgeris was encamped, being called Mermeru; that to the S.E., Tésak; that to the N., quite near to the walls at the north-western corner, having the name of Amelúlí; and finally, the one to the N.E., on the road to Tin-Téllust, is called Tagurast.* These valleys near the wells are capable of cultivation, but at present there are only two small orchards in Amelúlí, where vegetables are cultivated, all the other vegetables and fruits consumed by the inhabitants, such as melons, cucumbers, and principally melúkhiyah (*cerechus olitorius*), being brought from the valley called "el Hakhsás," about three hours distant to the N. of the town.

All the water which is used for drinking in Agádéz is brought from the wells which are situated in these depressions, the water inside the walls having a disagreeable taste, and, cool as it is, being considered unwholesome. There were formerly eight wells in the town, all sunk through rocky ground to a great depth, but at present only three are in use, the others being filled up; of those still in use, the principal one, a little W. of the market, is called Shedwánkah; the names of some others which have an historical interest have been mentioned before.

* See Map.

APPENDIX.

I.

Vocabulary of the Emghedesie Language.

sun	uenu	mountain	thánjí
moon	hándu	valley	ár'zer
heaven	bíuí	road	henbíri
earth	kendía	house	hakau
water	ari	garden	aférrek
fire	hórú	horse	bár
wind	ahú	camel	jau
rain	kerneki	ox	hau
day	zaezerú	donkey	fárka
night	kíggi	sheep	hénkun
(morning)	elfejr	goat	figgi
month	hendun	ostrich	ter'atter'
year	kírí	fowl	kernekiú
to-day	zaezerú	good	akín
yesterday	baei	bad	adéskáb
(to-morrow)	e'suebha	dear	cgéb
people	aberúa	cheap	{ enegéb
man	berfúa		{ er'adérájí
woman	waei	much	bébbau
child	azekaena	little (few)	kétta
father	enbába	great	bír
mother	enána	small	haketta
brother	bírí	warm	arekénbafir ?
sister	kaena	cold	kauirásnací ?
Sultan	kókeu	new	eltháki
friend	enuó	old	hajejú
head	benr'ú	strong	kébbau
body	guéngo	weak	emm'ekau
mouth	mai	heavy	katénó
nose	níní	light	hafesúsa
eyes	múa	far	amúr
heart	tekérsút	near	aménekti
hand	kánba	white	kajúra
foot	kae	black	bíbó
milk	hauí	fast	thánbi
cheese	káshí	all	kéffo
butter	kí	more	bébbu
meat	hámú	less	ájeb (identical with
salt	kírí		égeb)
dates	guerúe	how much	mérgi
rice	mau	where	mekikel
ghussub	haeni	here	enkirí
shirt	tekéjú	on	bín
blue shirt	téblúa	under	kéndi
(robe)		when	{ mend-éffú
cap	fágel		{ lek-éffú
(trousers)	úéndú (Hausa)	now	waei
sandals	ta'mú	before	éggar'
desert	keníggi	why	bíní ??
village	kúra	yes	ák
town	kar	no	hór
tree	tamet	go	koi
source	mú	come	ajú
well	benikkau	give	ettanáni ??

put	sakker	I have	aberaidarú
lift up	dók	thou hast	aberaider'ú
take	jínui	he has	aberaidár'ú
beat	báket	we have	aberaíbódarú
bind	hauí	you have	aberaidarú
mount	kír	they have	aber'ajarájúdarú
dismount	zenbú(keti)	I	ar'ae, ar'aedh
buy	anímérr'a	thou	kí
sell	daye	he	ar'ú
drink	nín	she	taméndemt ?
eat	wau	we	ar'ída
speak	kimaná	you	hénnor'u
hear	mau	they	ar'íú
see	hasi	they (fem.)	ar'idú
be silent	danr'i	one	nifó, fem. kifó
he died	abún	two	ahínka
he knows	aibain	three	ahínza
we arrive	aitu(keti)	four	etthákí

The Emghedesie people do not count further than four ; from five upwards they make use of the Arabic.

Give me something	nar'í haefo
Give me water, that I may wash my hands	nar'í ari ayalímmi ankánba
Bring the camel-saddle, the sword, and the lance	kau zauketi élkif ú takóba u ígí
To-night you will have moonlight	aró' kiggí amé hendéin gumá
The sun is very warm to-day	úénú zaezerú kárnú bébbá
Yesterday there was much rain	bí ári babó
You must bring firewood, it is cold	koi sókete tugújio yé
I am very ill to-day, I must take medicine	dári bebbá zaezeru aibara ánnasa só-fari
To-morrow we shall start early	E'subha ánd el féjr airekeu
The people of Agádéz are ignorant people ; they do not know what is right	baréú Eghedes en baréú fútú, ennébi haeka kím
Thy father and mother are still living, or are they dead ?	anána anbába anne hína ko abún
Where live (encamp) the <i>Avelímmiden</i> ? have they a greater number of camels or of horses ?	Kóra zénbú Súrku me yau abébbú mín bará abébbú
how do they call their market-place ?	yóbu Súrqu auenni
Bégí	Bégí
This woman has milk to sell ; will you buy it ?	[Wae ro hua aberá eddaro aibara endaye dór?] Wae ro amé hua aibara andai-ánga
All the women in Agádéz, if you except very few, are come from Sudán there is scarcely one that knows <i>Te-máhirgh</i> (the Targiah)	Azóú engakai (? Eghede) akauteri énd e' Sudán mahó kifó nibi <i>Serhúúneki</i>

A SHORT DIALOGUE.

How do you do ?	sendínkiní
How is your family ?	ma kénne hóg'e
How does it go on ?	manaréüen
How is the state of health of the people of your house ?	[ma n'shéffet abérúa men hóg'ú] ma n hog'u koiu
(All) well ?	[koiu] elrafia
What people are arrived from Sudán ; what news have you got from Sudán ?	abérúa méndem átíán dá e' Sudán. ma n'ísalen atehén nesí men e' Sudán

All quiet.
The market has been, or has it not been ?

(Were the prices) dear or cheap ?
When do we start for Sudán ; to-mor-
row or after to-morrow ?

To-morrow.
We do not go ; no, we go in the night.

What are the news ?
The news I did know, which news you
know ; that are the news which you
know. I told (all) what I have heard,
but you know nothing.

Come, I will tell you (something).
I come.
Tell me.
Come, we will go to that place.
I go not (now), wait and we will go.
Let us go and eat bazeen ?

[kóthi] el rafia
[Ma 'enúba abera ko esháah] aibara koi
yóbu ashiángá
ágéb ko ánegéh
mand-éffa airekoye e' Sudán e' subhahkó
bíbífu
e' subhah
arí hór'í, ari-s-ekken ; hór'í, kíggí aire-
koye
ma n' ísalén
ísalen ábera anibae ísalen nébí ísalen
engénúdé zé ránnin, nibai arae hári
zé mau, nin kí níbai haeka
Éyú hér nesí ar'ae
ar'ae nekaye
berresi
okú ketí airekaye da' éffan
a-s-ekkiye sebburu aire-koye
Aire-n-koye ari-wau thasú

II.

Route from Agádéz to Sakatú.

1st day. The caravan starts from Agádéz in the afternoon, and the people encamp in the Wadí, called *Uleye*, where there is a well.

2nd. *Kérbúb*, a Wadí, where there is water in the sand. You arrive after sunset, having started at daybreak.

3rd. *Aa'zeru*—arrival at sunset ; started before daylight. Between *Kérbúb* and *Aa'zeru* there are but very few stones, but all is covered with pebbles, and here and there a little sand.

4th. *Teberkunt*—arrival after sunset, having passed a watering-place called *Aruthes*. All pebbles and stones.

5th. *Ingál*, a small town—arrival at sunset. Pebbles ; very few stones. From *Ingál* the town of Agádéz is provided with cattle. A gate is called *kófa n Ingál*.

6th. *A well*, whose name my informant did not remember. Arrival at about four o'clock in the afternoon.

7th. *Afayen*, a Wadí, where you arrive at the Aser. Pebbles and sand.

8th. You encamp on the plain a little before sunset.

9th. The same ; but here covered with some herbage. At sunset.

10th. A spot called *Semyetayew*—arrival at sunset.

11th. *Jobeli*, a considerable place ; the market of the *Kólgeris*, belonging to *Adar*, whose territory begins here. You arrive at the Aser, after having passed on your road *Tésak*.

12th. *Avelimiden*—an encampment at sunset.

13th. *Erzárír*, a village—arrival about one o'clock. Road very stony.

14th. *Téyáf*, a village—at sunset. Road stony.

15th. *Dukrausu*, a village—about one o'clock.

16th. *Muzki*, a village—at sunset. Always stones.

17th. *Kunni*, a village. Arrival a little after noon. All rocky.

18th. *Iini*, a village—at sunset.

19th. *Warnu*, a considerable place—at one o'clock.

20th. *Sakatú*, where you arrive a little after sunset.

III.

Route from Agádéz to Marádeh, according to the *Kólgeris*, *Gojéri*.

1st day. *Er'zer*, a Wadí, where you arrive at the Aser, after having started from Agádéz in the morning.

2nd. *Emrénded*, a Wadí—arrival at the Aser.

3rd. *Urzedem*, a Wadí—at sunset, after having travelled over sand.

4th. A valley, which, according to Gojéri, is called Temie, but which, according to his companion R'äser, bears the name of *Afén kük*. You arrive at the Aser. There is water in the valley.

5th. A valley called *Tewuülu* according to Gojéri, according to R'äser *Begem*, where you arrive at sunset.

6th. *Akükü*, where you arrive at the Aser, after having passed a Wadí, called *Zeriten*, where you fill your water-skins. The whole road consists of pebbles.

7th. *Teräraderez*, a Wadí—arrival at the Aser.

8th. *Etiddul*, high sand-hills, where you arrive about noon.

9th. *Iénkeb*, a Wadí—about two o'clock in the afternoon.

10th. *Yaménma*, a valley with water, where you arrive at Aser.

11th. *Zerménéta*, a village—arrival about the Aser.

12th. *Avelimmid*, a considerable place, where you arrive about one o'clock in the afternoon.

GÓBER.

Here begins a country of considerable extent, and inhabited by a warlike set of people, with whom the Sultan of Sakatú is always waging war, generally without success, and without being able to convert them to Islam. After their capital (Góber) had been destroyed by the Fellanis (the so-called Fellátahs), they built a new town* not far from Marádeh, with whose inhabitants they are intimately connected, by their common interest, as opposed to the Mohammedans; and I was assured that the people of Góber had become more powerful than ever, and that there was very little probability of the Fellanis ever being able to subject the country of Góber to their sway or to their creed.

The other villages and small towns of Góber are as follows:—*Akrúfa*, *Layem*, *Gindésem*, *Kelenzel*, *Méldoo*, *Téllé*, *Déri*, *Migéshee*, *Derúdu*, *Aríwa*, *Küllum*, a considerable place, where the first Thobeli (chief of the Touárik, of the tribe of the Avelimmiden, has his residence; then the villages *Ténku*, *Terzarúú*, where is the residence of the Thobeli of the name of *Untúlkín*, *Anekúúú*, *Kadénbu*, *Temebu*, then a more considerable place called *Shélbi*, which has its Sultan by name *Abúlu*, then the large place *Tobeli*, which likewise has its own Sultan, named *Masári*. [Tobeli, in the itinerary of the route from Agádéz to Sakatú, is mentioned as a place belonging to Adár.] Next follows another village called *Férríji*, which has its own Sultan, *el Hássen Ajillema*; then a place called *Fadé*, a village called *Mararúfi*, and a place called *Ladém mauor Eladénmau*, where the brother of Abd-el-Kadir, the Sultan of Agádéz, whose name is *Ittegáma*, is living; then a village called *Tenfáfi*, and another called *Ilafídúá*, and a place called *Núba*, and another called *Gíru*, and another called *Ternú*, and a village called *Kerméllam*, and another called *Mezággi*, and a village called *Zérára*. These are the villages and towns belonging to Góber.

13th day of your journey from Agádéz to Marádeh. Having started from Avelimmiden as general at sunrise, you arrive about the Aser in *Ladénmú*, the above mentioned village.

14th. *Gúdámézná*, a village, where you arrive about one o'clock.

15th. *Akerúfi*, a village, where you arrive at the Aser.

16th. And the next three days you travel over the *Ilamáda*, until on the

19th. You arrive at the end of your journey, the large town called *Amrádeh*, generally called *Marádeh*, which is under the authority of the Sultan of Kashnah, at least nominally. In going from *Marádeh* to *Tásawa*, a journey of two days, you pass the village called *Téberi*.

IV.

Route from Agádéz to Bilmah, according to the Emghedesic, Eberi.

1st day. You start in general in the evening and sleep the first night at about half an hour's distance from the town, in the valley called *Efúggi Entár'elémmet*.

* The former capital of Góber, as I learned afterwards, was called *Gauingazó*, which was destroyed by the Sultan of Marádeh, not by the Fellanis. The name of the new town is *Téberi*.

2nd. *Tintábórák*, a valley with water, where you arrive at the Aser, after having passed early in the morning the valley called *Amelúli*.

3rd. *Binébbú*, a valley with dúm-trees, where you arrive a little before sunset. In the morning you keep for a while along the valley of *Tintábórák*, after which your way lies over the rocks, passing through three different valleys before you arrive at the valley called *Binébbúu*, viz., *Eméller*, *Arátáh*, and the Wadí called *Amdégeru*.

4th. *Tindauen*, a valley with water, where you arrive about one p.m.

5th. *Atezérket*, after the Aser. All rocky ground.

6th. About Aser you encamp on the *Hammáda*, consisting of pebbles.

7th. About the same time you encamp on a spot among the rocks, called *Tazel*.

8th. About sunset dismount on a spot between the rocks, called *Efigagén*.

9th. About two hours after sunset encamp between the rocks on a spot called *Debradu Ezákher*, from whence you start after a short rest.

10th. And the four following days you travel night and day over the *Hammáda*, where there are neither trees nor stones and scarcely any hashish, after which you arrive in the night of the

15th. At the village called *Fáshi*, where there are plenty of dates and two castles, one of which is in ruins, while the other is in good repair.

16th. About two hours after sunset you encamp on the *Hammáda*, when, after two or three hours' repose, you start again and continue the whole of

17th. When, after having dismounted and started again at the same time as the day before, you arrive in the evening at *Bilmah*, where, as well as in *Kauwar*, which is near to it, there are plenty of palm trees and of salt. The inhabitants of these places, as well as those of *Fáshi*, are the *Béraunis*, as the *Tibbuss* are called by the people of *Aïr*.

V.

Route from Agádéz to Tuwát, according to the learned Tuwáti, Abd-Alluh.

1st day. You start in the afternoon and encamp the first night near the village called *Elkhasás*, in the fertile valley of the same name, distant from *Agádéz* about three hours or a little more.

2nd. *Telowa*, a valley, where you arrive about the Aser, after having passed on your road several valleys, separated, as is always the case in *Aïr*, by more or less elevated rocky ground. Early in the morning you cross the Wadí called *Azal*, then that called *Tufátekín*; after which you pass about noon the celebrated valley, by name *Aerínállem*, after which, before you arrive at *Telowa*, there is still another Wadí to cross, which is called *Isérserén*.

3rd. *Uklef*, a valley, where there is water as well as in *Telowa*. This day you cross but one Wadí, called *Asa*, after which your road passes over a stony ground called *Tínin*, covered with pebbles. Arrive in the valley of *Uklef* at the time of the Aser.

4th. *Makám el Sheikh ben 'Abd el Keríme*, a sort of mosque, generally known under the name of *Msid Sidi Bagdádi*. You arrive at this place about an hour before sunset, after having rested during the greatest heat near *Auderas*. In the morning your road passes for some time along the Wadí *Uklef*.

5th. *Tiggedah*, a valley with a deep well, where you arrive at the time of the Aser, after having passed in the morning the valley called *Er'arar'én*—[the more accurate name of this Wadí is *Er'ar'ar n' Déndemu*—and after having crossed a small mountain ridge, keeping along the Wadí *Asadah*, from which the Wadí *Tiggedah* is separated by rocky ground of small elevation.

6th. Encamp about sunset on rocky ground. Pass in the morning the valley called *Tefárroet*, then cross for some hours gravelly ground, with few large white projecting stones, after which you descend into the valley called *Agaten*, where, near to a well, you pass the hours of the greatest heat.

7th. *Tensif*—arrive before the Aser.

8th. *Iferwán*, one of the finest valleys of *Aïr*, with a village of the same name, and plenty of date-trees bearing excellent fruit. Arrive at sunset, after having passed a number of small valleys called *Ar'ítám*.

9th. *Tidik*, a valley, with a village of the same name, where you arrive before the Aser, after having passed the well called Neggaru.

10th. *Síf mellel*, a locality in the gravelly ground, over which your route lies to-day. Encamp at the time of the Aser.

11th. *Zelil*, an inhabited spot, where you arrive about one p.m., after having passed a Wadí called Ageléndi, Fadé, and Merátha.

12th. *Ifi Nemakkeder*, called by others Efinebákka, where you arrive at sunset, after having marched the whole day over a pebbly plain, called (by the Arabs) Shæbet el Ahir.

13th. You encamp on the Hammáda after having crossed a rocky ground full of pebbles, and having passed a Wadí called Tiúten. On the spot where you encamp you find a little hashish.

14th. You encamp, at one p.m., on a spot where there is the herbage called el hádu, after having crossed a stony ground called by the people Timázgarén.

15th. *Neswa*, a well not far to the W. of Asiú, where you arrive after the Aser, after having passed a valley called Tafsástau.

16th. *Teráf*, a locality on the Hammáda, where you encamp at the Aser.

17th. *Tinteránbé*, a Wadí with a famous cavern called Aa'gídét en Nih, where you arrive at the Aser, proceeding always on the Hammáda.

18th. Encamp at sunset between sandhills called *el' Ark*.

19th. *Tageréra*, a Wadí, where you arrive about one p.m., after having entered a mountainous tract called Aghil.

20th. *El Ar'súl*, a valley with water, where you arrive a little after noon, after having crossed a rough ground called Esfá mellela.

21st. *Tékderen*, a Wadí, where you arrive after the Aser.

22nd. *Er'ararén*, a Wadí, where you arrive at the time of the Aser, after having crossed a stony ground full of pebbles.

23rd. *Zerzer*, a Wadí with water—arrival at the Aser, after having passed a ground full of pebbles.

24th. *Ifæk*, a Wadí—arrival at Aser—ground the same.

25th. *Wadí el Imkám*, where you arrive about one o'clock p.m. Pebbles.

26th. *Agnar*, a plain enclosed by ridges—arrive at the Aser, after having kept first along the Wadí el Imkám, which leads into another Wadí called Temár'aset, from which you enter the plain.

27th. *Turarén*, a Wadí where you encamp about the Aser, after having crossed another Wadí called Utúl, into which you descend from the gravelly soil.

28th. *Tilak*, a Wadí, where you arrive after the Aser, having crossed another Wadí called Eher'í.

29th. *Temássanégetí*—arrive at the Aser, having passed through another Wadí, Tenár'rakeli.

30th. *Ennémmegel*, a Wadí, where you encamp at sunset, the valley being rich in trees. To-day you have to pass two other valleys called Wadí Eresnurén and Tintaheli,—all these valleys being separated by an Hammáda of an even surface without stones.

31st. *Tehárráket*, a Wadí commanded by a mountain called Turaeret, where you arrive about the Aser. Pebbles and stones. In Tehárráket you change your direction, the road turning here more to the N. on account of the mountainous tract to your right.

32nd. *Hággara*, a Wadí with a well called Tehélechéet, where you arrive after the Aser.

33rd. *Síf mellel*, another locality of the same name as that above mentioned, where you arrive about the Aser, after having passed two Wadis, of which the first is called Akdhau and the other Eminujj.

34th. *Sheikh Salah*, with the surname Melá el akhsen, near to whose chapel, situated in the mountainous tract called Tésennu, there is water. You arrive a little before sunset. Hammáda.

35th. *Ter'ázzert*, a little before sunset. Hammáda.

36th. *Emmesír*, a Wadí, where you encamp after the Aser. In the morning you keep along a Wadí called Meniet, where there is a well, after which you pass another Wadí called Afisfes, while the last part of your road leads over the Hammáda, consisting of gravel.

37th. *Etgúlgulet*, where you arrive at the time of the Aser. In the morning for

a while you keep along the Wadí Emmesír till you reach that called Arák, and, following it up, you pass two water-places, Sékiyah, and farther on one called El Hajar.

38th. *Tajemút*, a Wadí, where you encamp before the Aser.

39th. *Koikoiát*, a group of small valleys, where you encamp at one p.m.

40th. *Gúrdí*, a Wadí, where you arrive a little before sunset, after having passed another Wadí called *Teráttimín*, where there is water.

41st. The well in the long Wadí *Agmemár*, which is reached about Aser.

42nd. Encamp about the same time in the same valley of *Agmemár*.

43rd. *Ensemith*, where you arrive after the Aser. In the morning you still keep along the large valley of *Agmemár*, until you ascend a mountain; from which you descend into another valley called *Elbóttah*, where there is a well called *Tín e' Slimán*, proceeding along which valley you reach the place of your encampment.

44th. *El R'abah*—you arrive at Aser after having passed on your road a depression called *El Sha'áb*, from which you have to ascend the higher ground to a forest of great extent and full of brushwood.

45th. *Insálah*—about Aser: first keeping in the forest, then ascending a little. On or near the road from Asiú or Nesua to Tuwát are found the following tribes:—

First, the *Imráth* or *Merátah*, a very interesting and widely dispersed tribe. Next come the *Sakomáren*, a tribe very friendly to the Tuwatis, living to the N. of the road. Then the *Tuwáh reg Teiták*, the *Keláhenat*, the *Ijrán*, a separate section of the *Imráth*, who drink from the water in Wadí *Tajemút*. To the N. of these, living near and within the boundaries of Tuwát, are the *Keleméllel*, or, as they are likewise called, the *Auelad Fákki*, and, closely connected with them, the *Tegénsákkel*. Besides these two tribes of the *Tuwárik* there is in Tuwát another tribe called *Tiggechingáli*.*

VI.

Route from Agádéz to Mabruk, according to the Kelferwán, Bainah, and continued as far as Timbuktú, according to the account of Abd-Allah.

This road is not at present a caravan road, but merely a path taken every year by the *Razzias* of the *Kelferwán*, in order to plunder the caravans on their road from Tuwát to Timbuktú, and it serves also for the encampments of the *Avelímiden*. *Bainah* went this road 20 times.

1st day. *Enuágged*, a Wadí, where you arrive at the Aser, after having started from Agádéz in the morning.

2nd. *Imintélent*, where you arrive at the same time (Aser), crossing many depressions in the rocky ground.

3rd. *Sakéret*, a Wadí, where you arrive at sunset.

4th. *Etmét Tudérret*, a Wadí, where you arrive two hours after sunset.

5th. *Agrédem*, about Aser. The whole day's journey lies over a *Hammáda* of red soil.

6th. *Etsá Nelimán*, at Aser. *Hammáda*.

7th. *Timnia*, at Aser. *Hammáda*.

8th. *Ebelár'lar'en*, about the same time. *Hammáda*.

9th. *Isakerien*, about the same time. The *Hammáda* is here covered with a little hashish. Here you change your direction, the road turning more northward.

10th. *Etsa Enhébbi*, about the Aser.

11th. *Iqédián*, about 1 p.m.

12th. *Ahár*, about Aser.

13th. *Kelijút*, a little after noon.

14th. *Akalu*, a considerable valley with water, which you reach at 1 o'clock.

15th. *Akerir*, an inhabited valley, where you arrive about the Aser, having walked the whole day till after noon in Wadí *Akalú*.

* This itinerary, of which I have a continuation, containing the whole route from *Insálah* as far as *Usthen Tuwát*, is far more accurate than the one which I sent some time ago to London, written according to information I obtained from another *Tuwáti*, of the name of *Abd-el-Kadír*.

- 16th. *Kidál*, after the Aser.
 17th. *Timáklali*, about Aser.
 18th. *Asulár*', at sunset, after having crossed several depressions in the rocky ground. Here you find inhabitants, partly Arabs of the tribe of the Kintah, partly Touárik of the widely dispersed tribe of the Ifogas.
 19th. *Ar'sher*, a fine valley, with date trees, corn, and tobacco; and the inhabitants have another valley, called Tesillite, likewise rich in dates.
 20th. *Tir'aur'auén*, about the Aser.
 21st. *Hallet el Sheikh Sidi el Mukhtár*, at which place of worship you arrive about 1 P.M.
 22nd. Encamp at the Aser, on pebbly ground, all the pebbles being of white colour, between which a little hashish is growing.
 23d. *Mabrúk*, at sunset. The Sheikh of this small town is called Mili.

From Mabrúk to Timbuktú.

- 1st day. Encamp on pebbly ground at sunset. On your right hand, towards the sea, you pass during the whole day sandhills, called Dhahar el hamár, or the back of the donkey.
 2nd. *'Arg* after the Aser, having still the sandhills on your right hand.
 3rd. *Mámin*, a place with a castle recently built, to the S. of which is the well.
 4th. *Tebúgai*, two hours after sunset, after having made your day's journey through sand, between which hashish grows.
 5th. *Bú-Jebaehah*, a village with a very high tower, where you arrive at sunset.
 6th. *Essebaeseb*, a little after sunset.
 7th. Encamp among pebbles and sand about Aser.
 8th. *Auelád Hauéle*, a Wadí, where you arrive at sunset.
 9th. *Téddemákket*, Wadí, after sunset.
 10th. *Aberáz*, a spot with plenty of hashish, where you arrive at the Aser. From hence you have a view of the town of Timbuktú, where you arrive
 11th. Early in the morning. *Timbuktú* is a large place, the first inhabitants of which were the Welah, of the name e'Rumáh. In course of time the Fulán entered the town, the Rumáh remaining under their authority. The place is at present quiet, and there are no disturbances made by the Touárik. The chief of the Fulán is called Mohámméd Lébba. The standard of the market of Timbuktú is gold, cowries, and salt. The Touárik of the neighbourhood belong to the tribe of Téddemákket, but there is another tribe in the town of the name of Sigo. There are many merchants from Saheleh, Fás, and Ghadámis.

VII.

*Route from Tîn-Tellust to Agádéz.**

Tîn-Tellust, the residence of the Sheikh El Núr, and one of the most important places in the country of Aïr or Asben, is situated at the bend of a large valley, which, gathering all the smaller water-courses from the right and left, is here forced by a large mountain-chain, stretching almost E. and W., to change its direction from the S.E. and N.W. to the W. This valley, although one of the most considerable in the country, is not rich in herbage, and cannot alone support the inhabitants scattered about in many small villages, or maintain the influence of the Sheikh. The portion called Tîn-Tégganah, where we encamped, forms the pasture grounds for the Sheikh's camels and flocks. Though some of the trees, particularly the Tallah, rise in this part of the country to a size unknown in other parts of the Desert, still no idea can be formed of that profusion of vegetation which enlivens the valleys along the southern part of the road to Agádéz.

Generally speaking the whole of Asben consists of a labyrinth of valleys, separated from each other by more or less elevated rocky ground, overtopped by imposing groups of mountains, rising to a height of from 2000 to 3000 feet, or even more—the whole, with its bushes and clusters of trees, forming the "*dawah*" or wilderness, in contradistinction to the "*dayi*" or naked desert. The first part of the

* See Map.—ED.

road from Tin-Tellust to Agádéz, the general direction of which is S.S.W., while that of the valleys is from S.S.E. to N.N.W., passes principally over rocky ground. To the S. of Tin-Tellust, at the distance of about 13 geographical miles, and stretching almost W. and E. along the northern side of the road, rises another considerable mountain called *Bondayeh*, which separates the road to Agádéz from that to Damergú and Zinder, and gives to the latter at its commencement a strong deviation to the E. (its general direction seeming to be nearly S.) ; and to the southward of the Bondayeh, separated from it by a very uneven, rocky ground, are the two largest mountain ranges of the whole country, viz., the *Eghellál* (Ekelál), running N.N.W. and S.S.E., and the *Baghzen* (Baktsen), the direction of which seems to be from N.E. to S.W. The road, passing far from the Baghzen, almost touches the western foot of the northern part of the Eghellál, while on its western side it is bounded by elevations of less dimension, but of more varified shape, particularly the *Tsheréka* (Cheréka), a magnificent bifurcated mount, the two summits of which, separated from each other almost to the foot, rise like sugarloaves close together to nearly the same height.

After having followed the broad but almost naked valley of Tin-Tellust for about a mile and a half, and having crossed an important portion of it, coming from S.E., the road ascends the elevated rocky ground, where it proceeds in a zigzag direction, giving the traveller a view of the mountains round him at every moment in different groups and from different sides. The valley of *Eghelloua* (Ekelloua), running from about S.S.E. to N.N.W., is the first which is crossed. On our journey to Agádéz there were plenty of wells full of water at 1½ feet depth, while only a month later on our return we found them all dry. This also was the case in most of the valleys, the people being apparently too idle to dig to any depth. The valley of Eghelloua does not seem rich in vegetation, being little more than a broad channel for the waters in the rainy season, and it is greatly surpassed by the Tegarrésa, which, receiving a great many streams, particularly from the Bondayeh, presents a charming view of fresh herbage and fine trees. It supports a small village of the same name, situated at the juncture of a considerable branch with the principal valley, the direction of which is here almost E. and W. At some distance from the village we were obliged to stop, in order to hire two more camels for myself and servant, there being no camels to be had at Tin-Tellust, on account of the installation of the new Sultan and the projected Razzia (Ghaziya). My own fine Meherí had been carried away by the Effedeyeh. On our return we passed a little more to the W., thus avoiding the easterly deviation of the valley.

After having left this fine valley the road again ascends the rocky ground, first to the W. on account of the lower ridges of the Bondayeh ; farther on, towards the S., making straight up to the western descent of the Eghellál (Ekelál), at the northern base of which, at about 28 miles distance from Tin-Tellust, there is a very rich valley, which, from a neighbouring village of that name, lying a little to the E., is called *Tshizólen* (Chitsólen). This valley being inclosed to the E. on both sides by spurs of the higher mountains, opens to the W. into a considerable low plain, thickly covered with trees and hashish,* while to the S. the steep sides of the Eghellál rise and bound the landscape, the lower ridges to the W. being overtopped by the curiously shaped summit of the Tsheréka, whose two peaks are seen from this in one line. In this fine valley we breakfasted on our going to Agádéz, and passed the last night on our return. I was anxious to visit the formerly so important place of *Asodí* (known in Europe as Asúí), by which it was understood our road should pass ; but I could not induce my companion Hamma, under whose personal protection I was travelling, to deviate that short distance to the W. without the payment of an extra sum, which, from our limited means, was quite impossible.

The Wadí Tshizólen seems to be the last of the larger valleys, which, in coming from the N., run E. and W. ; from hence almost all the valleys extend from S. to N., which is equally the case with the larger mountain chains, viz., the Eghellál, the Baghzen, the mountain range from which rises the majestic cone of the Dogem, the Abeela (Abilah), and almost all the other ranges, so that henceforward the road to Agádéz traverses either fine valleys, some of them of great length, or defiles and mountain passes.

* Hashish, or rather Hashishah, signifies Herb in Arabic, and is applied to various plants.—R.

For the first $3\frac{1}{4}$ miles after having left the valley of Tshizólen our road passed at a little distance from the western declivity of the northern part of the mountain of Eghellál, which here rises abruptly to the height of about 2000 feet, while to the right lower ridges of rocks stretch along in a parallel direction, sometimes overlooked by the higher tops of the more distant mountains. From this rocky ground we descended into a fine valley by the bed of a rivulet, lying almost N. and S., leaving which by an almost imperceptible descent to the right we entered the large and irregularly inclosed valley of Eghellál, of which the former seems to be a branch.

Shortly after entering this valley the country becomes more open, and while you distinguish the smaller rocky mountains to the right of the Tshercka down to the Agatha and Belásega, to the S.E. you suddenly obtain a view of the long chain of the Baghzen, appearing behind the majestic Eghellál. With the *Baghzen* I was disappointed; for, instead of the towering peak which I had expected, this famous mountain from the distance wore the appearance of a long and not very lofty chain, stretching from N. to S.S.W. in an almost uninterrupted line. It continued to present the same outline during the whole of the next day's journey. The second night of our journey to Agádéz we slept without a tent at some distance from the well of Eghellál, in the flat bottom of the valley, after having travelled 23 miles, while on our return we stopped but a few minutes at the well to water. The country at the foot of the Baghzen, by the road of Afásas, is said to be rich in herbage, forming the pasture grounds of the Kél-baghzen and the Kél-en-neggaru, while some more favoured spots, like the valley of Tshímmia, produce date-trees.

The next day's journey from the well of Eghellál (at the distance of about 2 miles from which to the S.E. there is a village of the same name) differed much from all I had before seen in the country of Asben. Instead of narrow valleys or open deserts, a pleasant open country stretched out before us to the S.E. as far as the long range of the Baghzen, uninterrupted only by low ridges of rocks or a few isolated cones. The road itself passed first along the valley of Eghellál, when, after this valley turned to the W., and to the S. of the mountain of Agatha, with the village of the same name, it crossed a plain, which is by low narrow ridges divided into several smaller basins, with a few dry water-courses running from E. to W. The view became rather more confined upon our crossing, at 7 miles distance from the well, the winding bed of a large winter stream, inclosed between two ridges running from S.W. to N.E. While the country to the left remained open, to the right a less regularly formed mountain chain approached from the N.N.W., where it almost joins the singularly-shaped mountain of *Belásegah*, with its three summits. The two outer ones are broad and almost flat, while that in the centre tapers into a point.

At $11\frac{3}{4}$ miles from the well, after passing through a small mountain defile, the country assumed another aspect. It seems to be suddenly cut in two by a wide chasm stretching from E.S.E. to W.N.W.; and while to the E. it is divided by a low cliff of rocks into two branches, towards the W. it opens into a wide regular level, bounded to the N. by the irregular mountains just passed. To the S. the northern side of the majestic *Abecla* forms the steep barrier of the plain, which stretches out towards the W. as far as the eye can reach, uninterrupted only by a few low ridges and one isolated cone. The *Abecla* sends forth at its eastern side several nearly isolated cones of peculiar shape, giving a peculiar character to this district, as all the cones from the Tshercka southward as far as the southern end of the *Abecla*, all lie in the same line. The direction of this wide valley between the *Abecla* and the mountain to the N. is E. and W., while, after passing the second large watercourse, the way passes almost entirely along fine valleys, running from S. to N. with the exception of the Wadi Auderas. The first of these valleys is the beautiful *Wadi Tiggedah*, inclosed to the W. by the abrupt side of the *Abecla*, from which towards the S. several lofty cones project, while on the E. it is bounded by a lower semicircular chain, and joins the Wadi *Abecla*.

Tiggedah formed a transition from the poorer to the richer valleys of this country, for though there are no dún trees (goreba), still other trees and bushes, viz., the talha, the addua, the gaw, the sowak, and the krunka, abound, and here alone, at the sides of the water-channels, I saw grass as fresh and green as in Europe, and quite charming to the eyes. In this beautiful spot we encamped on our journey to Agádéz after the third day's journey. But this valley, which at that time, with

the exception of the cooing of wild doves and the cry of a solitary antelope, seemed to be uninhabited and almost lifeless, was, upon our return, full of flocks and herds. We met here also a large salt-caravan, and a string of young camels bound to Agádéz. The *Îél-en-neggara*, to whom this valley belongs, lead a nomadic life, going about from one valley to another, and never settling in one spot for a long while. They have here a small mosque built of stones, and covered with the trunks of the palm-tree.

A short interval of rocky ground, rising to little more than 100 feet, separates the valley of Tiggedah from the still more luxuriant one of *Asadah*, which, after having run from S.S.W. to N.N.E., here changes its direction, turning at the southern side of the *Abcela* to the W. After we had travelled about $2\frac{1}{2}$ miles in this fine Wadi, we met a considerable slave caravan, and I also saw the first palm-tree since I had left Selúfiet. The vegetation of this valley was so luxuriant, and the path was so shut up by branches, that my servant was once carried off his camel. The valley a little farther on winds between the approaching ridges, which to the E. form a glen, in which there is a village not visible from the valley. As we ascended one branch of the valley, over the lower ridges to the left, covered with greensward up to the top, I obtained the first view of the broad summit of the *Dogem*, which, rising majestically above the mountain chain, appears to be the highest in *Aïr*. I am sure that I am not wrong in estimating the height of this mountain at from 4000 to 5000 feet, while I think that the *Eghellal* and the *Baghzen* scarcely reach from 3000 to 3500 feet.

A short descent brought us through the rugged defile into the plain of *Erárer n Déndemu*, covered with brushwood and small talhah trees, to the great annoyance of the traveller. This district is thickly inhabited by lions ("záki," or "abu n dawa," the animal of the wilderness); we ourselves met with several, and saw the footsteps of many more, while a species of ape (*beri*) about the size of a small boy is seen in crowds on the lower ridges, from which they descend into the valleys. Of these we saw several with their young on their back. In this forest of talhah trees we travelled along for $3\frac{1}{2}$ miles, when we quitted the plain, which stretched much further to the S.S.W. on its E. side, by a glen leading towards the majestic mountains in front, but soon turning again to the S. we passed along several narrow flats, where, on our way to Agádéz, on the 7th of October, we were drenched in the last thunder-storm of the rainy season. We then entered a rocky plain, which on its northern side bends towards the E., where, over the lower extremity of the mountain of Auderas, a higher summit towers, while, on its southern half, the plain becomes more regularly inclosed on both sides by considerable groups of mountains. These ranges are entirely separated from each other, and bear the general name of *mountains of Auderas*. The plain of *Turíst* is famous among the Arabs as well as the *Kelowís*, on account of the remains of a mosque, denoted only by lines of stones on the ground, of a great Saint called *Sídi Baghdádi*, the general resting place of the caravans. The *basaltic formation* has here supplanted the granitic. The whole plain is covered with loose stones, about the size of a child's head, of black basaltic rock, and I think it probable that a part of the mountains around consists of the same. The basaltic formation is most evident in a deep fissure in the plain, the surface of which, level in the northern half, becomes more rugged to the S. of the fissure, while it is covered with herbage almost all over. Here you are on about the same level as that of the *Hammádah*, on which Agádéz is situated, and a distant prospect opens before you, the country seeming to be one rugged desert, out of which a few isolated cones rise. This circumstance makes me believe that the people are right when they say that Auderas is visible from the summit of the *Mesállajeh*.

By a northern branch of the *Wadi Auderas* you descend from this rough ground and enter the narrow but rich valley which, thickly overgrown with palm trees along the sides of the broad watercourse, winds through this mountainous district. It takes its origin from the *Baghzen* itself, where the living sources of water are said to be. At the foot of one of the two villages in this valley, *Aerwén-wa-n-Tidrah*, we encamped on the fourth night of our journey to Agádéz, after a march of about 23 miles. The other village, called *Ifargén*, is situated higher up the valley on the road from Auderas to *Damergú*. On our return we stopped but a few minutes at the well in order to fill our waterskins, when I had just time enough to make a sketch of this picturesque spot. On our return likewise, on descending

from the rocky ground into the valley, I saw a barbarous method of tillage,—three slaves being yoked to a sort of plough and driven like oxen by their master. This is probably the *southernmost* place in Central Africa where the plough is used. I was assured that neither in Haussa nor in Súdán do the people make use of it, the hoe (*fértafina*) being the only instrument used for preparing the ground. The valley of Auderas, as well as the succeeding valleys on the road to Agádéz, are capable of producing not only ghussub, but corn, wine, and dates, as well as almost every species of vegetables; and there are said still to exist about 50 gardens (*góna*, pl. *gónakee*) near the village of Ifarg'én, higher up the valley. At present these fine valleys are left almost entirely uncultivated, and instead of seeing useful produce the traveller has no little difficulty in making his way through a luxuriant but wild and useless vegetation. These valleys are inhabited by the *Imrád* (generally but less accurately written *Imráth*).

On leaving Auderas we took a more easterly road than the common one, which, after having crossed very rugged ground for about 12 or 15 miles, keeps along the fine deep Wadí Téllwa for about 10 miles, and then ascending for about an hour, reaches Agádéz in three hours more. Our route, after having crossed 12 miles of rocky but rather level ground, and having passed* a spot where a little *tróna*, or natron, is obtained, brought us to the long *Wadí Búddeh*, which we followed up for about 13 miles, when we encamped in an open plain, where the valley turns to the E., near a cemetery belonging to the inhabitants of a small village called Tawar Núaijúd. On this evening, the 8th of October, at about half-past eight o'clock we heard a great noise to the N.E., which I supposed to be an avalanche, until, after my return from Agádéz, I learnt from my colleagues that they had seen a splendid meteor about the same time. In this valley a prickly plant, called "*karéngia*," is a real torment for the traveller; and, besides other trees and bushes known to me before, I saw great numbers of a plant resembling ivy, and called "*griffence*," the fruit of which, being just ripe, was about $1\frac{1}{2}$ inch in length, and less than 1 inch in thickness. It is of a red colour, has a sweet but rather insipid taste, and is much relished by the people of the country. On our return journey, near this spot, we pursued a party of five lions, which we had observed to the right, till they made their escape behind the ridges which stretch along the eastern side of the valley in its upper course. The lion of Asben is not equal in courage to that of Barbary.

Your course from Wadí Búddeh to the *Wadí Tefárrakad* passes a chain of hills bounding the upper part of the valley Búddeh on the S., and inclining to the E., after which you pass for a few miles over rocky ground of no great elevation. Wadí Tefárrakad is perhaps still richer than the former, the water-channel here being divided into several branches, so that the water spreads the luxuriant vegetation to a greater breadth; but the road does not keep along this valley the same distance, the watercourse turning more to the E., and after 3 miles making a very considerable bend in this direction, while the road crosses some rocky ground for 3 miles further. Here we met a small caravan of four persons representing four different modes of travelling in this country, one being mounted on a camel, another on a buffalo, the third rode a donkey, and the fourth made use of his own legs. Having crossed the Wadí, which here turns to the E., once more, we took a westerly direction, over uneven, rocky ground, from which rise two isolated cones, one of them visible to a great distance—for $4\frac{1}{2}$ miles, when we descended into another valley, of the same richness of vegetation, but of greater breadth and length. This is the *Wadí Bór'el* (Boghel), where I was agreeably surprised in finding at least a small ghussub field, which had been cultivated last year, showing what these valleys might be, and probably once have been. There was no well near it, though water may be found everywhere in these valleys, but not at the same depth. The ground was covered in many spots by a sort of wild melon, "*jan gúnnah*," and in the thick foliage of the trees the guinea-hen, or "*zabó*," was cackling. At the end of this valley, where it opens into a handsome basin, the watercourse keeping henceforward more to the W., while the road turns to the E., on our return journey, I first saw the tree called "*bauré*." Though I was told that in Haussa, where it is common, it reaches a much greater size, I still felt great satisfaction, after my journey through the desert, in looking at a tree whose trunk, at the height of eight feet from the ground, measured not less than twenty-six feet in circumference, ending with a thick, beautifully shaped

crown, at a height of about eighty feet. At this place a travelling companion and friend of mine left, on his return to Afasás, where I should have liked very much to accompany him; but all my efforts to persuade Hamma to take this road, as he had promised to do, were in vain, too much time having already been spent in Agádéz, while he was obliged to arrive in Tín-Tellust before the setting out of the salt-caravan on its way to Bilmah. There are from 65 to 70 miles from this spot to Afasás.

On our return we encamped in this fine valley, where the road leaves it; but on our journey to Agádéz we passed the last night near its entrance, where it widens into a sort of irregularly enclosed rich basin, called Tanún Tíngaiden. Here, on the W. side of the valley, the last hills rise, which overlook the surface of the *Hammáda*. We ascended these early in the morning of the 10th of October, when I was agreeably surprised to find this pebbly plain, which, according to the accounts I had received, I fancied to be a terrible waste, traversed by many large valleys, full of trees and herbage. Having passed almost the whole day in one of these valleys, partly on account of the Kélgeris and Itesán, who were just removing their large camp from near the town, where they had conducted the new Sultan, partly because it is the custom in this country never to enter a place by daylight, we made our entrance into Agádéz about an hour after sunset.

	Tín-Tellust.	Miles.	
	Wadí Ekellowah.		
1st day.	—— Chitsólen . .	28 . .	October 4
2nd „	—— Ekellál . .	23 . .	„ 5
3rd „	—— Tiggedah . .	23 . .	„ 6
4th „	Aerwén-wa-n-Tídrak	23 . .	„ 7
5th „	Wadí Búddeh . .	25 . .	„ 8
6th „	—— Bóghel . .	23 . .	„ 9
7th „	Agádéz	3 . .	„ 10
		148	

VIII.

Account of the Tawarík or Túaryg Tribes.

IN this account of the Túaryg I shall not go back to remote times, or make inquiries concerning the origin or the history of this people, but shall restrict myself to a description of the various large families of the Túarygs as they at present exist in their different sections. The only historical point of view which I may venture to take, and which is quite indispensable in order to form a judgment on the real state of things among the different tribes, is, that I shall notice, as far as possible, the conditions under which they have settled in the various parts of the so-called Great Desert, or Sahrá.

This desert is at present known to be not, as had long been supposed, a sandy ocean without vegetation, and unfit for organized beings, but rather a rocky wilderness, sometimes indeed stretching out into an almost uninterrupted level, covered with pebbles or with gravel, but as often undulated with ridges and valleys, certainly not bountifully endowed by nature, but nevertheless furnished with vegetation enough to provide for the camel, that useful animal, which, in the Targie or the Temáhirg tongue, has been most expressively combined with man into one idea, man being called *alis*, and the camel *amis*. Indeed, except in some favoured spots, where the date-tree grows, and where corn or ghussab and vegetables can be obtained (of which there are some localities, “Wáhs or Oases,” in the very heart of the Desert), man does not find in these districts adequate food for himself, and the tribes are obliged to fetch their provisions from markets situated on the borders of their spacious abode. The means for buying these they obtain either by robbery or from the tribute paid to them for the protection they give to caravans passing the difficult paths of the Desert, or from the hire they get for their camels, or from trade which they carry on themselves, and, finally, from the salt, which nature has deposited in immense quantities in different parts of the Desert, the most known of which are Bilmah and Dírkee on the one, and Tandénni on the other side.

Such being the character of the Desert, it is scarcely probable that it was unin-

habited before the arrival of the now ruling tribes of the Túarygs, which I suppose to have occurred about eight or nine centuries ago; and it is my firm opinion that the race, by which the whole western half of the Desert was inhabited at the time of the arrival of the Túaryg, were the *Imrád*, or Imráth, or Meráthah, with the exception of the country of Asben, which it appears was inhabited at that period by *Negroes*.

The *Imrád* are a widely scattered tribe of the same stock as the Túarygs, but subjugated and degraded by these, which is the reason that the two names—viz., that of Imrád and that of Targí—are generally used in contradistinction to each other. The Imrád or Meráthah are not only found round Ghát and Agádéz, though these are their principal quarters, but they are scattered through the whole Desert, and a great many of them live amongst the Hagár and the Sakomáren. Though consisting of a great many smaller fractions, the whole body of the Imráth seems to be divided into *four large families*, which is certainly the case with those living among the Askar.* The names of these four divisions are—the *Butánatang*, called by others Ibénatén; the *Fárkanah*, or Aférkenén; the *Seggátáng*, and the *Wárwaren*. Of these divisions, the *two latter* seem to live principally in and around the small town of *Bárahut*, a few miles S. of Ghát, in a beautiful forest of date trees of considerable extent, and in and around Yanet or *Ganet*, a place consisting of the three villages of Selwas, Agáhi, and Elmehá, situated in a fine favoured valley with running water, of which the richest is called Eférri, about 30 miles S.S.W. from Egerí. These two favoured spots of the Desert seem to be left entirely to these people as to tenants, under the condition that they have to take care of the plantations and of the gardens, and to collect the fruit, of which they are obliged to give a portion to their masters. Some of these (for instance, Sidí Tafel Ueled Sakertáf, who was reported ready to make a razzia against us) seem to have a great many of these people at their disposal. The *Butánatang*, or Ibénatén, reside principally in a *Wadí* called *Teslí*, while a part of them have their abode amongst the Hagár, in a district called *Tehellahóhet*, on the road from Asín to Túat. The last tribe, viz. the *Fárkanah*, or Aférkenén, dwell in a *Wadí* called *Tarat*, about a day's journey N.W. from Ngakeli. Besides these four great divisions, there are many other sections of the Imrád. The names of these are as follows:—The *Díg-Súrkí*, in the territory of the Askar, in a place called Edehí; the *Kél-éntunín*, living in Aderar; the *Amatríelen*, who have their abode in the same spot; the *Kél-áhenet*, living in Haggara; the *Akeshemáden*, in the *Wadí* called Atíl; the *Ikelán*, who have their dwelling-places in Zerzer; the *Kél-ráfsa*, in Ifak; the *Kél-ífis*, in Temárraset; and, finally, the *Ijrán*. In addition to the above mentioned sections, there are the numerous tribes of the *Imrád*, scattered about in the valleys around Agádéz, and described in the foregoing chapter; of these I made out the following names, without being able to assign to them any certain abode:—they are the *Ehérheren*; the *Kél-tshísem*; the *Taranaijt*; the *Edárreban*; the *Iowíswosan*; the *Efelén-gras*; the *Ehettén*; the *Tari-wáza*; the *Ihngénáugh*; the *Egemmén*; the *Edellén*; the *Kél-tédele* (the three last are closely connected with the Efédayeh, of whom I shall speak afterwards, and participated in the razzia by which our expedition was stripped of a great deal of its property), and the *Ikhánén*.

The Túarygs, strictly so called, although distinctly separated into several large families, are often opposed to one another in open hostilities. Nevertheless, there are many instances of sections of one family having settled amongst those of another, the most striking example of which kind of transmigration is that of the Ifogas, who, belonging as they do to the Askar, are scattered at present amongst the Kél-owis, as well as among the Hagár, only a small portion of them remaining in the territory of the Askar. In general, however, the different Túaryg families keep separate; and though their boundaries in such a land as this might seem difficult to define, they nevertheless have a fair idea of their territorial rights.

Before proceeding to describe the different groups of the Túarygs, I shall mention some names supposed to be those of tribes which are entirely derived from the Arabs. The first of these is that of *Túaryg el ba'díah*, or Túaryg ei bea'd, out of

* The meaning of the name of Askar, according to the Tenílknú Ibrahim, a rather intelligent person, is the same as that of the word "taiwál"=submissive to authority.

which there has been formed, somehow or other, the name of a tribe unknown in this part of the world, viz., that of Túaryg el abiadh, or the white Túarygs,—a curious sort of composition. But Túaryg el abiadh is nothing but a general name, under which the Túátis comprise *all the wandering tribes* of the Túarygs, in contradistinction to the Kel-owís, *who live in villages*. The second of these names is that of *Harár*, by which I was myself led into an error some time ago, supposing it to signify a distinct tribe, as I had been positively assured; but Harár is nothing but a general Arabic name for all the *free* people, in contradistinction to the Imrád.

The families of the Túarygs, reckoning from N.E. to W., and then to the S.E., are as follows:—The Askar, the Hagár, the Sakomáren, the Avelímmiden, the Kél-gerís and Itesán, and, finally, the Kél-owís.

The *Askar*, or Azkar, who occupy the great portion of the Desert from Ghát westward as far almost as Túwat, and southward as far as Asín, from which point their imaginary frontier runs in an angle, until it reaches the westernmost extremity of the northern line just mentioned, have become well known during the last few years. There seem to be five great divisions of this tribe, which, as I learnt from different quarters, is able to bring into the field a force of 2500 men mounted on Meherís, and about the same number of men on foot. The portion of this tribe which at present possesses the greatest strength and affluence are the *Aurághen*, the greater part of whom live in and about the valley of Aríkím, on the direct road from Murzúk to Súdán, and about 50 miles to the S. of Ghát.

The tribe that formerly possessed the greatest authority, and which on this account is still called *Amanókálen*, or the Sultan tribe, is that of the *Imanang*, who are at present reduced to extreme poverty, and are generally in the Wadí of Díder. The third tribe, to which belongs Hatitah, the friend of the English, are the *Marássatang*, or the Imarássatén, whose leather tents are pitched in the valley of Zerzúa (Tserswa), on the road from Ghát to Túwat, about six days' journey from Ghát.

These three tribes constitute at present, strictly speaking, the community of the Askar, two other divisions, viz., the Ifogas and the Hadánarang, having separated from the principal body. One of these, the *Ifogas*, are scattered over the whole Desert, a part of them having settled among the Kél-owís, at a place called Torít, on the road from hence to Damerjú; while another section is settled in the more favoured valleys to the eastward of Mabruk. But a small portion remains in the territory of the Askar, where they have their abode in the valley of Afarah, about half-way between Ghát and Túwat. The second of the tribes, viz., the *Hadánarang*, is settled in Ademar, not far from the southern frontier of the territory of the Askar, in the midst of the Imrád. They are, to some extent at least, migratory plunderers; and to them the freebooters belonged who recently murdered two Tibbaní merchants on their road from hence to Ghát, carrying away their whole caravan with no less than thirty-three slaves.

I did not succeed in obtaining all the names of the subdivisions of the larger families, called faiah in Tarki, of which I was assured by Hatitah himself that there were not less than thirty. The four I succeeded in obtaining are as follows:—The *Izobán* and the *Okáeren*, both living in the Wadí Ir'árárcn, and probably belonging to one family, viz., that of the Imanang; the *Dégarrah*, probably a section of the Hadánarang, living in Tarát, together with the Imrád and the *Ihíawen*, or Ihéwan, a portion of whom live in Títarsén; while another section has settled near Tasawah in Fezzan, forming the last link of the chain which connects the Imrád and the Askar. Another link is formed by the *Makéresang*, who, like the former, submit to the authority of the Nakhmúkhen; then follow the Ifélelen, who are settled in Tasí together with the Imrád. The least degraded of these outcast tribes is said to be the *Materílélen*, whose kindred certainly belong to the Imrád; but who are now settled in the Wadí Gharbi in Fezzan. Another section or tribe, mustering about 400 men, half of whom are armed with guns, influences greatly the commerce of the Desert. This tribe, the *Tentkum*, on account of the respect they enjoy as a sort of Merahetín (they having adopted the ascetic dogmas of a holy man from Medínah, whose Zániyah or cell is a few miles W. of Masráta), is able to carry on almost undisturbed the commerce between Fezzan and Súdán, or the Negroland. To this tribe belonged the people with whom the expedition travelled from Murzúk to Aír, and who by their social character have been of the

greatest use to the travellers, in making inquiries respecting the Desert and its inhabitants, and are partly settled in the Wadí Gharbí, partly in Tigger-odeh, called by the Arabs Tigger-urtín. This village, situated about 20 miles to the W. of Mur-zúk, and consisting of hashish huts called tekábber, is their proper residence. where their sheikh or sultan—amanókal—lives.

In order better to understand the enumeration of the valleys in which the different tribes of the Askar are established, I here add the

Route from Ghát to Tsertsuwah (Zerzúa) and thence to Ekerí.

In going from Ghát towards the W., on the road to Túwat, you reach, after four or five hours, Fiút; on the second day you sleep in Idú; on the third at Atser Intáshelt; on the fourth in Azákken Temanókal; on the fifth in Ihórhayen; after which, on the sixth day, you arrive in Zerzúa. From thence, proceeding S. and a little E., you encamp, on the first night, in Taení; on the second in Tín-túzist; on the third in Adómar; on the fourth in Aderar; on the fifth in Dider; and arrive on the sixth in the fine deep valley of Ekerí on the Súdán road.

The *Hagár*, or Hagara, who seem to be rather more powerful than the Askar, having a force of 3000 men, mounted on meherís, occupy, as far as I could learn, the whole western portion of this part of the Desert. They have been hitherto wrongly placed much too far to the N., being bounded on the S. by the Súrú or Avelimiden; to the S.E. by the Kél-gerís Itesán and Imrád, and to the E. by the Askar and the Sakomáren: I was not able to ascertain their boundaries towards the W. This tribe, often confounded with the Askars, who are not only occasionally called Hagár by the Arabs, but often designate themselves by this name, is divided into six branches:—First, the *Kél-r'allah*, inhabiting the Wadí of Erárar (a general appellation for a valley plain); the *Búgelán*, living in the valley of Téfedist; the *Taitúk*, inhabiting the fine Wadí Arak; the *Téghín-usúdí*, who have their abode in the valley of Terázzer; the *Inémbah*, who pitch their tents in the Wadí Tifínakeli; and the *Ikdeyén*, who inhabit Anímmegél.

The riches of the Hagár, who do not raise a tribute upon the merchants—at least not upon the Tuwatis—seem in a great measure to be derived from the salt of Túdénni (not Tuden); and they live almost entirely upon animal food, which diet accounts for their great bodily strength.

VOCABULARY of the LANGUAGE of AGADÉZ, which is the same as that spoken at TIMBUKTÚ and the Eastern part of BAMBARRAI.*

Air, Táu Tégganah, November, 1850.

In this vocabulary every word is written as it is pronounced, and I have made use of the following letters:—

a, b, d, e, f, g, h, i, j (= to the German *dsch*), j (equivalent to the French j in *jour*), k, l, m, n, ñ (= the Spanish ñ), o, p, r, s, s' (= to the English *z* in the word *zeal*), sh (the English), t, tsh, u, w, y, z.

All these letters are used as they are pronounced in German, except where the contrary is particularly stated.

BARTH.

Hausa.	Emghedesie.	English.
	<i>Celestial Phenomena, &c.</i>	
rana	uénu	sun
uótta	hándu	moon
temráro	handu ro kaína kaina	star
bissa	bíní	heaven
ghussum	asudán	South
aréna	aír	North
gábbes	elkúbla	East

* Dr. Latham says that the Vocabularies of Barth agree with those of Hodgson, Denham, and Caillié, except that in Hodgson the numerals go as far as 10. See also Cooley's Negroland, p. 125, note.—ED.

Haussa.

Emghedes'e.

English.

Celestial Phenomena, &c.—(continued).

yamma	táram	West
rani	auélan	summer
dámána	ári	winter
dáli	yéni	cold
s'áfi	kórno	heat
íska	háu	wind
hadderi	tshesuák	thunder storm
has'ú	ábakka	haze
rain	{ arrínmu	{ rain
rain	{ irrin kónari	{ rain
haenia	eginnéuen	rainbow
rua	ári	water
baske	táffau	light
duffu	kúbaie	darkness
hanzi	honúkēti	dawn
íta	korú	fire
háuyaki	kau	smoke
hálshinúta	korú n deléng	flame

Time and Seasons.

láttu	méraka	time, season
shékara	yéshi	year
uótta	bándu	month
deré		
rana	kani	day
yau	s'aes'eru	to-day
gobé	suibbach	to-morrow
jibi	bibi foóó	the day after to-morrow
gatta	gatta	the third day
tshitta	tshitta	the fourth day
jia	bí	yesterday
shekaren jia	bibi fo arósen	the day before yesterday
shékaren baná	gírí	this year
shékaren bára	yéshi ro iúókkei	the last year
shékara bará utshen	yéshi ro ténenát	the year before
shekara me sákkua	yéshi ro koéikēti	the next year

Degrees of Kindred.

mutum	baro	man
motane	baréu	people
meji	aru	man, husband
matshe, pl. mata	uei	woman
obá	baba	father
ná	nana	mother
kaká	ankáká	grandfather
iaiyé	béré	ancestors
nána	am béré	elder brother
kanó	an kaína	younger brother
yáta	ambére aróó	elder sister
kánnua	an kaína(a)róó	younger sister
jínjeri	aberí n gúngu	embryo
jaríli	is'akaína	baby
da }		{ son
yaru }	is's'e	{ boy, young man
dia }		{ daughter
bodérua }	is'aué	{ girl
ráftani	annana kaína	uncle
dan kanó n ubána	am bába n kaína	cousin

Hausa.

Emghedes'e.

English.

Degrees of Kindred—(continued).

jika	aiyau	grandson
yayennína	ennésëo	aunts
déngi	ankerário	relatives
sorúkkó	ánnir soró	son-in-law
ango	ai bahárhie	bridegroom
amária	tanásduba	bride
maraiya	agúger	orphan

Parts of the Body.

kai	banró	head
idu, pl. idunu	mo (fo), pl. móó	eye
kuné, pl. kúnne	hángá, pl. hángaka	ear
baki	mé	mouth
hákkori, pl. hákkora	ashan, pl. íshenan	tooth
hálishi	dólang	tongue
kúmmatu	okúlmuden	cheek-bone
góshi	takánnar	front
gáshi	hábu	hair
géme	hábe ró kabai oënné	beard
saje	hábe ró ne oënné	whiskers
kabba	kabai	chin
hantshí	níni	nose
kéfofi n hantshí	nina n funé	nostrils
fuska	amoënga	face
fofó	gíndi	neck
s'útshia	uága	lung
makó geró	úl	heart
ánta	tagérsut	throat
tshekí	tása	liver
yení	gungú	body
jijjia	kuji	blood
kashí	léngi	nerves
bargó	bínji, pl. bínjio	bone
hánji	áduf	marrow
démtshe	ídana	intestines
yasa, pl. yasotshi	{ kánba	upper part of the arm
	{ gúndi	forearm
	aded, pl. iddéduän	finger
kábbada dámtshe	téf	palm
káfada	akobé	elbow
baya	ájir	shoulder
diua	bánda	back
kasara	aburu	posterior
	tozúk	the rectum
	borákkara	{ genitals { male
	gíua	
kátara	tshíssokén	haunch
hankárkari	irárdishán	ribs
tshignia	tarema	thigh
káffa, pl. kafafu	ké, pl. kéeo	leg
guia	támar	knee
dombúbu	ké dé uënni	lower part of the leg
táfi n káffa	ké-nta táffa	sole of the foot
dígge	taramín deró	heel
yasotshi	ké ëunne dedúa	toes
fáta	kúru	skin
matatshe	abún	dead body
kas'úmta	shínsher	excrement

Hausa.

Emghedesie.

English.

Actions and Feelings, &c.

rai	áfuna	life
haifu'áta	s'areji	birth, birthday
mutüa	bu'ö	death
gana	edók	burial
koscheüa	tassáküot	grave
	asakkönsokó	cradle
bekí	ádduba	wedding-meal
amré	kigi	marriage
abiñi	haiánhar	business
abüna	anhaia	matter
sarauta	kokeu <u>téré</u>	{ government installation
hali	borüjja améha	custom
aiki	goi	service, occupation
kiautá	náse	present
bautá	ameshé	bondage
salla	gúngerí	feast, religious
salla léya	gúngerí béri	great feast
urgí	húr	joke, amusement
uása	húr	play
raua	gáni	dance
gogé	ánzel	music
murna	gúrgur	mirth
fúshi	akornó	anger, wrath
mafalki	hánderi	dream
magana	kí	word
tarin	aibai-kí	meaning
yabó	addúta	honour, glory
kúmmia	ahauí	shame, infamy
háukali	[amai]taieti	mind, intellect
dúuka	anbáin rosé?	will
túnaua	hánguoi	memory
sañi dádi	koreme elafia	peace
fádda	esók	quarrel
fáma	bore' ínka 's'ók emégger	single combat
yáki	oóngú	war, expedition
tschiúa	dorí	illness
masasera	urkí	fever
zénzaná	badaní	small-pox
yánki	adúngua	wound
mágani	siúfarí	medicine
sehaschaua	kekés	tattooing

Tame Animals.

bissasché }	tshimá-raua	domestic animals
dabobí }	yo'ö, pl. the same	camel
rakomi, pl. a	yo'ö üai	she-camel
tagua	sáka	young camel
dan tágoe	áfarak	herd of camels
gírki	hauí, pl. hauío	ox
sa, pl. sháno	r'oi	cow
sánia	as'agéri	ox of burden
takerkeri	bari, pl. barío	horse
dokí, pl. dauókkai	fárka, pl. farkaio	ass, donkey
jaki, pl. jauókkai	fárka uai	female ass
jaka	afákkaran	mule
alfáddara	figi, pl. figío	wether, ram
rago, pl. ragona	alákka, pl. tel'ö	sheep
túmkia, pl. tumáki		

Haussa.

Emghedesie.

English.

Tame Animals—(continued).

akuia, pl. auáki	hánkeni, pl. hankenio	goat
búns'uru	as'ólak	he-goat
{ kúrsaná	tarút	she-calf
{ marekí	áru	he-calf
karé	hánshi	dog
músshe	mush ráru	male cat
kenua a musa	músh	cat

Wild Animals.

namendaua	géngen hámu	wild animals
beréua	as'ínked	gazel
mareia	tas'ínked	a larger species
s'ómo	tamárroát	hare
nianyaua	músh	fox
dilla	elfáki	jackal
j s'aki, pl. s'akona	baba bére, pl. babau	lion
labe n daua	gengi n haia	king of the desert
gíúa	<u>hámu</u> róbere	elephant
uéluaiji	gengi n haui	wild buffalo
rakomi n daua	gengi n yoüs	giraffe
damússa	tshékhsar ? uaijak ?	leopard
kúra	tas'óri	hyena
berí	auérkit, pl. úrkidda	monkey

Birds.

suns'u	kérau, pl. keraua	bird
kas'a, pl. kaji	gurango, pl. gurangaió	fowl
kúrtshia	arókidé	wild dove
tentábara	teddabér	pigeon
s'abó	táliat	guinea-hen ?
fakara	kerau	partridge
túturu	bútutu	hoopoe
maiki	ajadór	eagle
agulú	alrorúb	vulture
júnmená	taraí taraí	ostrich

Insects and Reptiles.

kujé, pl. kudá	hamení—'is	fly
sabberó	tadés	mosquito
kudá n s'úmmua	hámmeni, pl.—is	bees
tshirnáka	modedúkku	?
súza	taütuf	worm
kéütshi	tanéglit	ant
komá	nóui	flea
kolkóto	gani	lice
kadangeré	rantálla	lizard
matshiyi	góushi	serpent
konáma	daí	scorpion

Parts of Animals.

útshia	tamákkal	tail
kafó, pl. kafoné	tanó, pl.—oë	horn
saü	kó	trace, footstep
gesá	gínda habú	mane
fufikke	furaú, pl. furauen	wing
musae	asúfuná	corpse
káshi, tos'óro	kaká	excrements, dung

aussa.

Emghedesic.

English.

Land and Water.

kasa	gendá	earth, country
ténere	arárar bébbau	plain, waste
dútshi, duátsu	tánji, pl. tanjio	stone, rock
zéré	talámmedet	sand
kurá	ábakka	dust
sauni	tánji kaina	hill
túddu	égef	mountain
kogo u dutshi	gúsu	pass, defile, narrows
koráma	as'ás'il	valley, bed of a torrent
gulbí	ars'ar	{ river
mogeji n rúa }	moës	{ water-channel
idanu n rúa	bángu }	sources
rijia	áfarak }	well
ráfi	géngi	desert
dáyi	tugújio	wilderness, forest
daua		

Vegetables, &c.

itshe, pl. itatshe }	tugúji, pl.—is	{ tree
itátua }	ikéuan	{ trees, plants
seúa n itshe	hánga, pl. hángaio	root
sebga, pl. semáji	tugúji n hángaio	branch
kúnnua	tugúji n is's'eo	foliage
jaïen itatua	koraiyo	fruits
furé	bíbb'eo	blossom, flower
irri	tákkuai	seed
goreba	tés'ak	doom
abísga	tabóra	suwák
talha }	tagalellit	tálha
addua }	danó	?
graffen	súbu	hashísh, herbage
krúuka	fari, pl. fario	gardeu
tshiaua or hakkí	haini	víctuals
góna	haini bíbi	ghussub
hatshi	ábora	ghafíl
géro	mó	rice
daua	ká	vegetables
shinkáffa	kánkana	melon
gañe	tagalélle	wild melon
gúnna	haei	molukhia
ja n gúuna	korúsh korúsh	cucumber
mía	garuai	date
korúsh korúsh	tókkoi en is's'eo	fruits of the doom-tree
debíno		
yaïen goreba		

Food and Cookery.

abínshi }	uánha	food, aliments
tshíma }	ari	water
rua	tásu	bas'een
túo	haiángoi	dish prepared of beans
tubáni	mása	sort of cakes, pr. of ghussub
uéna		sort of cakes, pr. of wheat
fiu káso	goi iu haia	honey
s'úmmua	da ai	fresh milk
madera	húa	sour milk
nóno	iu	

Hausa.

Emghedesie.

English.

Food and Cookery—(continued).

gía	motó	sort of intoxicating beverage
maï fari	gí korai	butter
tshikó	gáshi	cheese
naama	hámu	meat
kilis	koró	dried meat
rómo	éshem	broth, soup
koi	góngorí	egg
gisherí	kíri	salt
barkonó	indahúr nummoö	pepper (black)
kanuú	sóso	natron
kólli	tás'er	collyrium
fura	kauí	a beverage made of crude ghussub
etatshi	tugújio	firewood
garuáshi n úta	déngiú	fire-coals
tokónia	kusú	kitchen-pot
marúfi	fendú	cover
madaukí	dokúnha	handle, ear
akoshi	tú	plate of wood, &c.
kóllia	gásu	drinking-bowl
turní	hámberu	mortar for pounding the ghussub
tabária	haegi	pounder
lúdde	ámola	large wooden spoon for drinking
tshákalu	kérau	spoon for eating
jirgí	aglel	large wooden bowl for watering the animals

Apparel.

tófa }	túbbelú	{ dress
ríga }		{ coloured shirt from Súdán
tóggua	túbbelu kaina	short shirt
uëndú	urdú	trousers
fulá	fiġla	cap
nédi (baki)	tóbai	black cotton cloth wound round the face
rauani	hauánga	cotton cloth, handkerchief, shawl
zánni	súkumba	light loose garment thrown over the ríga
uélkí	adegég ; honúnnu	apron of leather worn round the loins
takelmó	tagmío	sandals
leia	sobbáto	sort of leather stockings
	tshira	small leather pockets worn round the neck
eljiġu	anerjáf	pocket
talkhátu	antalkhátu	necklace
s'obó	kambáha, léngi	ring
duátsu	tánjio	pearls
karáu	isun dirang	ring worn round the arm
kárfi n káffa	guru	ring worn round the leg

Houses, &c.

garí, pl. garúrua	kóra, pl. koraió	town
	ariua	quarter, ward
kaúia	kóra kaina	village

Hausa.

Emghedesie.

English.

Houses, &c.—(continued).

gída	hogú	house
kósi	hogeó	hut of hashish
fáda	hogú béré	palace
léma	korai	tent
daki	shigíffa	room
runfá	tajerá	shop
bissa gida	soro n bene	roof, terrace
soró	bene	upper story, tower
daki n soró	shigíffa n bene	terrace-room
tsakán gida	geré geré; or, hogú n nám-mes	court-yard
bángu n birni	agajír	town-wall
kófa	jokkotóta	pinnacles
	húgumme	gate, door

Furniture.

gadó	karárar	bedstead
tabérma	asala	mat
kilishi	áberuk	carpet
úka	tshélak	knife
áski	kiab	razor
bótta	téibuttan	box
	bátteo	boxes
madobí; matsaukatshi	sokhóleén	looking-glass
mólo	danai	sort of violin

Arms.

kans'ákkeli }	tákoba	sword
takobi }	tshélak	dagger
úka	hogú	sheath, scabbard
kubé	dokúnha	sword-belt
ratáya	bangro	hilt
hanún	yégi	spear, lance
máshi	tanó	bow
kébia	tagans'á	arrow
baká	korí	quiver
korí	korei	shield
gírkuu	gári	saddle
shirdi	gari bar' oenne	horse-saddle
shirdi n dokí	áselis	shabrack
máshi n fidú	támar	stirrup
lekáffa	ar'aba	bridle
les'ámi	anbairi n gúrió	bells attached to the neck of the horse or camel
kararúaua	nimbába	saddle of a donkey
akomar		

Implements.

tanfassúa }	sana	needle
annúra }	garsó	thread
s'aré	tshemídes	scissors
elmákashi	kerkába	key
mabodí	nána	lock
makoblí	búndu	stick
sendá	alauak	whip
s'ummájia		

Hausa.

Emghedesie.

English.

Implements—(continued.)

fertaña	}	gurú	hoc
haiua			{ plough
auartékki	}	gurú	{ tongs
míko			{ sledge-hammer
kugia	}	subú ndu nbóha	{ hook-plough
laujé			{ chopping-knife
gátari	}	tás'uf	axe, hatchet
egia		karfó	rope
egia n kába		kóngo	rope made of the leaves of the doom-tree
s'ánfo		s'ánfo	pannier, basket
yéka		el kúrrus	bag of leather
raga		elminjéf	net
sélka	{	abíak	water-skin
takrufa		ameital	provisions-skin
		takerúf	a bag made of the leaves of the doom-tree
gugá		gugá	bucket of leather
sérka		asässer	chain
kúsa		tshikáffaten	nail

Metals and Articles of Commerce.

haña	}	hinníberi	{ road, way
tefárki			{ path
túrba	}	aus'ulu	journey
fatautshi			provisions
guserí	}	amítel	caravan from the south
airi		aier	caravan from the north
tákeref	}	tákeref	luggage
kaya		kaya	merchandise
kurdí	}	nagnrio	money
kárba		jeníkaté	things } purchase with
kóinshe	}	kumús	the pack, bale
sandá		bundú	piece (of cloth, &c.)
rámta	}	naraye asbenis	borrowing
bí		ahángani	credit, debt
ríba	}	rúbbakh	gain, profit
sínária		úrag	gold
ás'erfa	}	ás'uruf	silver
kárfi		gurú	iron
ja n karfi	}	gurú kiddé	copper
ersás		éldem	lead
délma	}	gani	zinc
		hadíd esséni	iron-plate
gáshi	}	hábu	wool
ábdega farí		gane	cotton
alkamara	}	korai	cambric
kórnu		korún-korún	fine coloured leather
kírgi	}	kuru	bullock's hide
kaya n kámshi		tállat	essence, perfume
hauri n giua	}	giu n éshenan	elephant's teeth
dónko		iu	wax
maauini	}	tautuf	scales, weight
saú		ké	ell

Haussa.

Emghedesie.

English.

Conditions in Life.

írri n móthane
serkí
babá n serkí
bában serkí
serkí n turaúfa

serkí n kasua
bobá n gída
obá n giji
uá n giji
baua, pl. bai
shushán
serkí n gandó
maaiki
da n garí
mutum n ká uge
ba-túre, pl. turaua
abokí
bakó
tauai
mai-kiaii
faraúta
ma-hálbi
makami u kífí
monomí
tajeri
mai-dukia }
mai-tállá
ma-fataútsi
ma-kerí
me-dímki
me-kélagai
me-takélme
mai-gínni
mai-róko
fárkura
gérdi
mai-s'ennani
muná-fekí
rúdi
baráu }
mai-súta }
máfasa
damré
dóka
dógali
karánta-ladán

borës n kení
kokoi
kokoi-beré
kokoi kaina
kokoi gerégeré

tágas'a
jobú n kokoi
hogú n beré
ankoi
anguoi
baina, pl. bainëo
aroi hai
áfari n kokoi
hogú n á'goi
korá n is'sé
gengi n beró
el r'arab
ánkere
amágar
iknëua, pl. iknëuenyo
kút-koi
koi gengi
bir-koi
ajeni kífí
akoi genda
elmang-koi
dir-koi
akkoi Súdán
aenet (Targh.)
tatab-koi
kurú nge koi
tár'mu koi
hogú nge koi
kímbo-koi
waiyó
gonshinshín-koi
s'áklkoi
elmonáfek

s'e-koi, pl. s'ekoaïen

kom-koiën
hígi
dók
baina
karáng

nation, tribe, set of people
master
Sultan, king
chief of the eunuchs
the Kaid of the Arabs, prop.
the master of the country
and
the Kaid of the Imrád
judge of the market
landlord
father of the family
landlady
slave
son of a freed slave
master of the slaves
servant
countryman
stranger
the Arab, the white man
friend
guest
enemy
herdsman
sportsman
marksman
fisherman
peasant
merchant
retail dealer
traveller
blacksmith
tailor
saddler
shoemaker
builder, architect
beggar
strumpet
juggler
wrangler
concealer

thief

highway robber
prisoner
executioner
hangman
hire

Miscellaneous.

rabbori
tas'ónia
emósa
motshí
dúnkuli
kusserúfa

afó
maisatalólo
hamnío
mármur
kúnkuna
tár'mur

number, numerals
history, tale
motion
noise
ball, spherical form
angle

Hausa.

Emghedesie.

English.

Verbs.

guddumaŋa
gúffara
sonhai fene
ina-da rai
nai sufa
ina amré
nai da
na-haifo
ná-mutu
na-ga ni
ina-yí
dubí imp.
ina shauraua
na-tshé
naámsa
nai kurúm
ina tshí
na-dándana
na-koshi
in-shá
na-bogu
ina guddu n daua

ina kashé
ina fitsaré
nai amai
nai jebi
ina bertshí }
nike kóntshe }
ina tashí }
natseia dede }
ina fitto
ina s'ákka
na-shigga
na-taí }
ni-s'áni }
na-godú
nai kúsa
ina gúrgusa
ni níisa
ni-kómo
na-batshi
na-gaji
ni-tseia
ina-futaua
na jingená
nauárki
ina-só
ina-só én-sea
ni ia
na-fi

ina yirda
ni-tuna
nimeida háńkali
na-mantshi
na-sába
na-sani

há
narái darú
hai
a-funa
ai-jian
aunhék
ai-da n is's'é
ai-hai
ai-bu
ai-goná
ammau
hassai
dénne háńga
ai-hár
ai jini
ai rin rai, imp. danrai
akoi ná
ai-dús
mántu
annín, pf. araidauín
ai-bokútta
addán gungú n s'urú

addán kaká
háńgara
ayer
ai ua
ai kani {
ai tunú {
ai fonúketé
ai-te
ai húr, imp. nohúr
ai koi {
ai-s'orú
ai máńkete
mánang
a-koi, pl. ai to katé
ai katé
ai dere
ai fargán
kai imp.
asúnfu
goró
ai góde
ai bara
ai bara ndai
araida
ai-bissan

ai gishá
a-háńguói
yejí taieti
ai jinák
ai jendé
ai bai

help !
give place !
I am born
I live
I grow old
I marry
I beget, procreate
I bring forth
I die
I see
I hear
look, imp.
I hark
I say, tell
I listen, answer
am silent
I eat
I taste
I am satiated
I drink
I am drunken
I ease nature, prop. I hasten
into the bush
I evacuate
I make water
I vomit
I perspire
I sleep
am sleeping
I rise
stand upright
I walk, go out
I come
I come in, penetrate
I set out, start
travel
I hasten, run, escape
I come near, approach
I draw near
I arrive
I return
I lose my way
I am fatigued
I stop, halt
I rest
I lean back
I recover
I will, I wish
I will buy
I can, am able
I am better, a greater per-
son (than)
I am persuaded
I remember
I forget
I take care, pay attention
I am accustomed
I know

Hausa.

Emghedesie.

English.

Verbs—(continued).

ina-yí	amman	I understand
ina koina	a-jende	I learn
ina koia masa	a-jenda se	I teach you
ní ina kedaia	a-keb	I reckon, count
na-kráti	a-karoi	I read
ina ribbatu	ai kitéb	I write
ina ins-álla	ai gíngerí	I pray (to God)
nai rinsua	ai je	I swear
ina tsoró	ahámbarí	I am a frightened
inayín tshío	ammadóresén	I am sorry, sad, sick
nai fúshi	ai fus	I am angry
nai tausai	aimé-túmma	I am compassionate
nai múnra	aibárberéo	<i>I am merry, glad</i>
ina daria	ai gúrgur	I laugh
ina kúka	a-hiau	I shed tears
ina uáka	ái-ddun	I cry
ina urgí	a-húr	I make a joke, I play
na tuma	a-sad	I spring
ina raua	a-ganí	I dance
na-fádi	ai kang	<i>I fall</i>
ina-da	ai me	<i>I have, possess</i>
ní-bá (ka)	níten (araí)	I give
ina kara	ai tunto	I give more, add
namaísmáka	ai yejí nesí	I return you
— kau	atte s'auketén	I fetch, bring
nini as-á	surá (nga)	I put down
ní dankí	doká (nga)	I raise, lift
ní kama	atte jina (nga)	I lay hold (of), catch
ina sekí	shilua (nga)	I let loose, let go
na sabkás	s'umbú (nda)	I take down, unburden
ní nikárba	attiji-nikketén	I receive, get
na ríki	atte kámba	I hold fast
nai néma	ai húrketén	I search, seek
ina bídda	maugúru	I look for
nima s'áni	raidakoi	
ní s'ámo	nukkuoi	I find
ní kóra	igatá (nga)	I go on, lead on, lead away
ní masa-sáta	attesaja (nga)	I steal you
ní nábatas	ai deréndér	<i>I lose</i>
ní ina aiko	nidadaukatánga	I send
ina kíjirra	akiaua(ni)	I call, call for
nai ishi	ai garánga	I meet
natambaea	ai hánda(ni)	<i>I ask</i>
iua róko	affojí(ni)	I beg
na gódda		
ina nuna	akíabér nesí	I show
ina bí	ahánga ni	I follow
narína (babán serki)	ángoka (kokoi bará)	I am responsible (to the Sultan)
na-bia	ai fer	<i>I obey</i>
na-gbáda	manenéndá	I waste, violate, infringe
ina jiránka	abatúni	I am ready, wait for you
azai shekr	mánfergra	I thank you
nai laefi	ínsa kakándéré	I offend, trespass
ina hanna	ai gánga	I forbid, prevent
na gaférta maka	ai soruf nesí	I forgive you
ina ródda	nánen hámu	I calumniate, insinuate

Hausa.

Emghedesie.

English.

Verbs—(continued).

na búgga	ai bokútta	I beat
ni kashí	akoi ianga	<i>I kill</i>
	kokeu uibu	the Sultan kills
na-yánki	ai dúmbua	I wound
súna-yaikí	uônguánga	they are at war
súntshe	irharánga	they are victorious
naba ts-oró	ai nasa hámbérí	I punish
ya fóre, 3rd p.	goingi (kokoi)	the Sultan punishes
nú rama masada	atébana-nésesi	I take vengeance on you for
		<i>I assist</i>
ni-táya	doká nga	I embrace
nai rúnguma	irkai endórrefu	I do good to you, treat you well
nai néggari taré daká	irredán hagóma	I conduct you
		I awake
eni makarakia	attedúmni	I bury
ni-tasás	attetuenúnda	I circumcise
na bísneshi	ai fiká nga	I exchange, barter
nía kátshia	ai yoélli	<i>I buy</i>
s'áni musaia musaia mení	akkoí barai odéasi	I sell
nía naséu	ai de katánga	I borrow
nía naséis	dei(nda)	I lend
na ramta	ai fojiá(nga)	I pay
ni ramta	akkoi s'obuénnit	I owe (you)
niba da kurdí	attenán nagrio	<i>I begin</i>
bi nába shí (maka)	meraka)agnha adere	I finish
na-fára	ai shínshi	I wait
nauanyé	mardebén	<i>I throw</i>
nai yéla	ai batúnui	I catch, take
na subás	ai muná nga	<i>I bind</i>
ni nátshaffé	ai jiná nga	I loose, untie, open
na damré	alhaná nga	<i>I aim</i> , take my aim at
na bodé	ai faerá nga	I kneel down
nahalbi	biránga	I shoot, let fly, discharge
na dúrkusa	ai segin	I pierce, stab
ina búgga	ai bokútta	I miss my throw, the mark
ina sohá	sarai	I do not miss
ina kuskuréua	biránga ; akumánga	
ina bashe kuskuréua	indabiránga ; asukku-mánga	<i>I change my spot, dwelling place</i>
	akkoí tenú	I pass by
s'áne kaura		I cross (a mountain)
s'ane útshéua	akkoí yokai	I mount
ina kétare	ai sat	I dismount
nía énhau	barió)egáng	I descend
ina sebka	s'umbú	I (am about to) swim
ina sásabó	ne s'ímbúkkaté	I dress
ni ina ío	aibara aríga	I dress stately, put on full dress
inasá káyena	áddenán bangó	I undress
ina inyadó	tángarkoi	<i>I make</i> , do
		I arrange
na-túbe	aikaiánga	I clean
nai(shi)	aidani(nga)	I wash
na-gérta	aigoéa nga	I dry
na-sháre	ai habá	I air, put into the sun
ina uonké	ai himmiá nga	I cook
ina kekashé	ai-kók, imp. akók	I allume, kindle, light
ina shenye	ai dará nga	
ina daffá	ai hiná nga	
ina hassa(úta	ai fouús (hor'ú	

Haussa.

Emghedesie.

English.

Verbs—(continued).

ina furá	kani	I blow, blow up
ni kashí	dabá nga	I put out, extinguish
ni tuffi }	ai kúrkur	I burn
na kóui	ai baká nga	I break, destroy
na karié	imp. attúmuna nga	I pour in
ni subá	ammó (n arí	I pour out
ina yuía	daná nga	I turn over, upside down
ni jirgitta	aisakkatári	I draw water
na ja rúa	ai nání (yoëo	I give to drink
niba shá	taetá nga	<i>I pitch</i> (the tent
inkáfia(laema	kakabá nga	I take down (. . .
inkádda(. . .	afasgá nda	<i>I cultivate</i> , till
ni ina jroni (kasa	fika nga	I sow
ni ina shibka	moníngi tugújio	I plant a tree
na shibkaua ítshe	ashedaúngi	I gather, gather in, reap
iua tára	afikí ngi	I store up, prop. I bury, hide in the ground
nabísní		I cut wood
nasára étatshé	akósí ngi	I flay, strip off the skin
ni naféde(shi	koi indá nga	I shnt
rufé	addabá nga	I lock up
serkafé	akkainehin jedá	<i>I pound</i>
ina dákká	addút	I grind
ina níka	afufú	I stir up
iua dama	akurbá nga	I sew
ina dímkí	tatáb	I cut
ina yánka	dumbu anga	I rend, tear asunder
niatshagé	koratánga	I divide, share
nirába	yebená nga	I measure, weigh
ni auna	nesá nga	I weave
na sáka	ni dánrai	I dye
na rinna shi	ai sílbis	<i>it does become</i>
— yakóma	arié aié	it must
— shina só	aibará nga	it is worth
— ya kammáta	atákindá nga	it is better
— yá fi	ábesá nga	it is useful
— akkoi ríba	arúbbakh abára	it is enough
— yai-sú	ató	that is settled, finished
shike-nán	inganóda	it is at an end, consumed
— ya-kári	abén	

Phrases.

guserínmo sun-kári	irrenémmetél abén	our provisions are gone
— akkoi	abára	there is, I have
— babu	ashíá nga	there is none, I have not
— ko akkoishi	kabara	perhaps there may be, it is possible
yaki yatshé	aiuángu	the victory is gained, the war devours
— ya faso	afakkód	the battle is lost, the war is thrown back
— shina tshio	addóri	— is sick
— ya-bátshi	akhasára	— is spoiled
— ya-nérki	amegádi	— does melt
— yayi doi	aiimmaia nga	— does stink
— shíwa da kámsih	ahumbu	— has a nice smell
— ya shiggi	ahúr	the rain) comes in

Hausa.

Emghedesie.

English.

Phrases—(continued).

rua ya shiggi da auen- nangida	ari hùrkete hogú rókuna	the water penetrates into this house
auennannaua	memeiánga	<i>this is mine</i>
—— naka	angúané	—— thine
—— nasa	anguánaiki	—— his
—— namu	arundúenni	—— ours
—— naku	induñni	—— yours
—— nasu	ingóenne	—— theirs
rua) shinagúddu	— as'urú	the water) is running
itshe) shina fíta	— akhonú	the tree) grows
— yánona	— ahiná	the fruit) is ripe
tokoná baynoná ba	almère áhíná	——) is not yet ripe, is unripe
— yǐ seǐ	aié	it becomes cold
— ya táfasa	anáś	it boils
— ya fúra	a-fonús	it burns
rána) táfita	uěnu honúketí	<i>the sun) rises</i>
rána) ta ádi	uěnu káng	——) sets
— shanági	— átu nu	<i>the bird) is flying</i>
— shina-kérkaru	— ayáketén	the hen) cackles
— shinakára	— ahian	the animal) cries, bleats, &c.
— shina-rúori	— atússet	the lion) roars
— shinahábshi	— atússet	the dog) is barking
— shina-kiwo	— akút	the animal) is feeding
— shina-yín koi	— addán gungori	— is laying eggs
— yahaifo	— hai	— brings forth young ones
iná da rakoma biu	aima-yoé ínka	<i>I have two camels</i>
kaná da gida néggeri	aime hógu gumá	<i>thou hast a nice horse</i>
auennan mutum shináda	aro ború amé barí anúg-	<i>this man has a nice horse</i>
doki neggeri	gumá	
munádaguserí deua	irremaíá amutél babó	<i>we have plenty of pro-</i> <i>visions</i>
kunáda serki maigáskia	írremaí kokoí gumá	<i>You have a just master</i>
sunáda dukia tári	írremaí elma'm	<i>they have plenty of money</i>
anennan matshe ta na da	ar wai ame gáshi de oěenne	<i>this woman has cheese</i>
tshikó tana só taséísshí	abara n dēnde	(which) she wants to sell
nagani rakoma tári	núggenó yuěo babó	<i>I see many camels</i>
hagani auennan jímme ná	aigouú taraí taraí	<i>you see this ostrich</i>
ya-gani kasa n Borno	ró ború águna génda	<i>he has seen Borno</i>
	Borno	
mú nga ni abokínka	irré gonú irrí'nkere	<i>we have seen your friend</i>
kú nganí babá n serkí	irre goná kokoi bére	<i>you have seen the Sultan</i>
su nganí s'akona tári	irre gouá babá-beré babó	<i>they have seen many lions</i>
ni bá ka rauani néggarí	núten aré tobé gumá	<i>I give you a fine kerchief</i>
kai kabá ni sáunia fodú	átten áni haú'táki	<i>thou givest me four cows</i>
sófo) shi ba masá báí okú	árjono) áttén ásí baina	the Sheikh) he gave him
	'ins'a	three slaves
matshe ta báni tshikó biú	wai ró anne rai gashí ínka	this woman (she) gives me
mu mu n káma girkínka	aijinín indingyóeo	three cheeses
kukuna ramta moná	indés'ibnet írresí mítekál	<i>we take from you your</i> <i>camels</i>
s'ámbar okú muná-	ins'a irre yiókkai	<i>lend us 3000 (cowries), we</i>
isma kushi da Sínder	Sínder	<i>will return you them in</i>
ni ina buggá nka	ni bukku s'uraí	Sínder
kai kabúggani	attekukutui	<i>I beat thee</i> <i>thou beatest me</i>

Haussa.

Emghedesté.

English.

Phrases—(continued.)

auennan mutum shina	are ró abúkkutu wai ró	this man is beating that
buggata		woman
muna buggánsu	irri bukkat íngi	we beat them
ku kuna bugga mu	íngi bukkat aeri	you beat us
su suna buggá nta	íngidan bukkut ánga	they beat her

Pronouns.

nia	arai(da	I
kai	[nó(da)]kía	thou
shi	ínga(da	he
ta	ánga(da	she
mu	írre(da	we
ku	índu(da	you
su	íngi(da	they

Cardinal Numbers.

daea	afó	1
bin	ayínka	2
okú	ayíns'a	3
fodú	atáki	4
bier	hamsa	5
shídda	sitta	6
bókoi	sabá	7
tókus	temanie	8
tára	tshésara	9
góma	gáshera	10
goma sha daea	gáshera kínji fó	11
goma sha bin	gáshera kínji-ínka	12
goma sha tara	ascheríro áfo 'shí (prop. ashia)	19
asherín	asherín	20
asherín da tara	télatin áfo'shí	29
télatin	télatin	30
télatin da daea	télatin kínji fó	31
télatin da tara	arbaein áfo 'shí	39
arbaein	arbaein	40
arbaein da daea	arbaein kínji fó	41
arbaein da tara	hamsín áfo 'shí	49
hamsín	hamsín	50
hamsín da daea	hamsín kínji fó	51
hamsín da tara	settín áfo 'shí	59
settín	settín	60
sebaein	sebaein	70
sebaein da daea	sebaein kínji fó	71
sebaein da tara	temanín áfo 'shí	79
témanín	témanín	80
témanín da daea	témanín kínji fó	81
témanín da tara	tesaein afo shí	89
tesaein	tesaein	90
tesaein da daea	tesaein kínji fó	91
tesaein da tara	míet afo 'shí	99
ko darí daea bábu darí	míet	100
s'ongú		
debi-s'ámbar	agi	1000
s'ámbar góma	s'ámbar gáshera	10,000
s'ámbar darí	s'ámbar darí	100,000

Hausa.

Emghedesie.

English.

Ordinal Numbers.

nafári	isáren	<i>the first</i>
nabaia	ahinkaueni	the second
na okú	ahíns'aueni	the third
na fodú	atáki auenni	the fourth
na biér	hamsauenni	the fifth
na shídda	sittauenni	the sixth
nabokoi	sebarauenni	the seventh
na tókus	temánicaúenni	the eighth
na tara	tesarauenni	the ninth
nagoma	r'asheraeúnni	the tenth
nashadaea	asbera kínji fóënni	the eleventh
naasherín	asherindéde	the twentieth
nabáya	bandauenni	the last

Adjectives.

hanzi	táffo	<i>clear</i>
duffu	kubai	dark
dayi	gégri	desert
daua		wild
shebkakaua	faríndaro	cultivated
safi	kornó	warm
señi	yéní	cold
dogo	kuku	high
dagirma	bére	great, large, extensive
babá		<i>great</i>
karamí	kaina	small, little, young
kanánne		
sofo	arjonó	old
sabó	talíet	new, young
nasa	angueni	elder
surúfi	bángu	deep
detsháu	akukú	long, high
kajére	adúngurá	short
dafádi	afaet	wide, spacious
mas'utshe	kitta	tight, close
déua tári	babó	much, many
dúkka	ká	whole, all
sáshe	gére	half
sashe n sashe	gére n gére	quarter, fourth
na biú	ahinka-uénne	more
ragé	jebánga	less
tsheké	tonánga	full
babu kómi	haikashén	empty, there is none
kadámma	kítaran	few
kúsa	manó	near
da-nísa	amúr	far
néggeri	águma	good, fine
da-kiau		nice
mógo	futí	bad
da kárfi	ammegábi	strong
bashe da kárfi	ammegábi	weak, frail
lafia	elrafia	safe, in good health
tshío	dóri	ill
sunyankíni	idúnbarai	wounded, I am
da sútshia	indaul	courageous
tsoró	hámbari	coward, timid
dakiau n fúska	indenmó guma	pretty, handsome
mogu n fúska	maufutú	ugly

Hausa.

Emghedesie.

English.

Adjectives—(continued).

tshio n s'útshia	ulin dóri	sad, mournful
yíngua	hére	hungry
nia yíngua	ní dadén hére	I am hungry
kishi n rúa	fát, ai fát	thirsty, I am
da hánkali	índataietí	prudent, clever
bashe	annemai taieti	imprudent
mai kókari	amai tíufa	clever, skillful
rúgu	an-nébesík	stupid, foolish
mai haushi	akúrteni	impudent, bold-faced
mai yeuenroko	nikke fojembo	importunate
mogu n s'útshia	úlfutú	malicious, cruel
mai gáskia	ammai kimi	honest, true, just
da-kária	tan-rarí	false
hássada	uánbámu	jealous, envious
da-kiautá	amai tanáfo	liberal, generous
basche	anme tanáfo	illiberal
sádaka	tshikótaua	charitable
mágadí	kaberéu bára	ambitious
dalili	addalil	humble, submissive
ma-aiki	amai-gooi	active, industrious
ya-gaji	áfergrár	weary (he is
ma-káfo	assúgguna	blind
kurmá	ásummau	deaf
bashe magana	asékki	dumb, mute
dungú	kebáko	lame
nofí	hánsi	naked
mai kurdí	elmán-koi	rich
talákka	tálak ; annemai haika	poor
shináda mata	amme uai	married (he is
baché dash'i mata	anemai uai	unmarried
tamró	baró	
ta ná da tshékí	amai gúngu	with child (she is
ya sába	ajendé	accustomed (he
ya rima	agoka	responsible (he
da nani	atshíng	heavy
basche	an-itshíng	light
da uia	} agéb	{ difficult
detsháda		
baché dauia	} anegéb	{ dear
da-dáma		
ma-máki		easy
gáskia	elmussála	cheap
karia	kími	wonderful
jíakaké	tán-ralí	true
kekáshasé	mosanemó	false
taurai	kekashé	humid
gúrbi	ashéndi	dry
túddu	as'ás'il	hard, dry
dédé	egéf	hollow, concave
kerkatátshé	eyígidda	convex
keiaye	alángban	straight, direct
mai kússeri	aiag'le	curved
ánona	tágmur	round
dañéne	ahiná	angular
deñe	} ataí	{ ready, ripe
tsheké		
babu kómi	tonánga	unripe
dacyana	haikashén	green
taré	afó	full
	irhángá	empty
		alone
		together

Haussa,

Emghedes'e,

English,

Adjectives—(continued).

da-kaifi	ai-uél	sharp
da dauda	amai jibi	dirty
bashe da dauda	anemai jibi	clean
errafia	errafiar	fine
farí	korai	white
bakí	bibi	black
rauea	érara	yellow
ja	kidde	red
déffoa	sibu	blue
tshángua	firíji	green
élkas	élgas	green
dádi	kanó	sweet
dátshi	hornó	bitter
da gisherí	kiri	salt, briny
tshámi	amót	sour
deáji	akornó	strong, well seasoned

Pronouns.

uónnan	aró	<i>this</i>
uéntshan	aróssen	that
	uáni	a certain (m.)
	taméndem	a certain (f.)
kaua	honínnu	somebody
uannéue	maai	who
uoddánda	uóddan indánga	that, which
me	baki	what
har	hárrasén	also, even, himself
ko ónne	ma-hóka	every one
da junánsu	endénkeraíen	amongst each other
osú-osú	afóyo-afóyo	some, others
naua	mérígi	how much

Adverbs.

daganán	engéffo	<i>here</i>
dagatshán	affoé-ússen	there
dáma	kámba aro-issúa	to the right
hanín hogí	kamba auénni	to the left
kabá	kóngo	straight on
ina	manánga	where
urínda	dóro	where (rel.)
bíssa	béne	on, over
kérkashé	kidé	under
kabá	ijinánga	opposite
báya	bánda	behind
kétare	sat-ánga	on the other side
kusá da	manó	by, by the side, close to
tsaká(n)	gerégeré	interior, in
tshikí(n)	ammas	between, among
nje	tárar	outside
kénaíe	lóngusa	round, round about
yens'ú	mánda	<i>now</i>
yantshe	{ el mére	{ just now, instantly
tokoná		{ not yet
kúllum	kúllum	every day
dafíli	is'áren	before, once
sodaea	kac fo	one time

Hausa.

Emghedesie.

English.

Adverbs—(continued).

koi yaushi	alóka	sometimes, always
dadai	kalá	never
yaushi	{ ménde fó	} when
	{ alár-fó	
so naua	íngi margé	how often
kaká	masó	how
kaká kakí	sandín kiné	how do you do
kamán	asauen da(ró	as
déde	ígedá	like
da-sónsa	indémbara	spontaneously
da kárfi, tilis	nittedanínga de gáli	by force
taré da	irhánga méfandan	together with
bashi da shi	ánnemai ánga	without
hákkana	minjida	so, in such a way
tó	índasa	yes, well
mm bahakkana	ánnékí manjida	no, not so
domé	mikínga	why
domín	aróm moga	because
mas'á	tambá	speedily, immediately
sanú sanú	másu	slowly, gently, by degrees
kadán kadán	kaina kaina	slowly

THE PRODIGAL SON.

LUKE XV.

Hausa.	Emghedesie.
Akkoí wonni mutúm shi ná da yaya biu.	Boró fó barénnu amai is's'e 'ínka.
12. karamí tshikí nsu yatshe da obá, baní rabi ndukia da ya fáda garéni. da ya rába masu dukiá-su.	kaina barí ngi babá kení. narai éлма nín gére is'e kanéga. ajabiú nísá il má.
13. báya koánákí bábu deua karamí da ya tára abúbuwa dúkka yatafi garí danísa nan ya úatshe dukiá su yayin shahilitshi.	bánda núgguma kaina ashídda ubajé ká akkoí kóra n moró ennóda asé saein elmá.
14. da ya gbáda dúkka akkoí babá n yúngua ga garí nan, da ya fára rashi.	ga haiyishiánga asaese il má, haere bebe ahangúnga korá jíkona gashínshi glánis's'e akkoí kóra-fókona adánna-
15. da ya taf í yáyi sufári kánsa ga nónni mutúm na garí nán da ya aika sa tshikí n gonákí sa shiyi kíwo n gurusúnai.	afúso sófari borefó kora júenni adauánga anfarí kumá an kótíó el khans'ír.
16. shína guri shitshíka tshikí nsa da yayen doraua uód da gurusúnai su katshi.	ahúr antónnan gúngu en dal elrárabaro en is's'eo iuá el khans'ír inhámu anuis'ánga is's'e yákatén anbaúngrosén.
17. da ya-kómo gakánsa yatshé baua naua ná obána, suná da masa tari, ammani ina namuta da yúngua.	baena úngúeni anbában im mai wuábabó, ai bonún da haere.
18. ní itashi ní itafi ga obána ni itshe dashí oba nayi sunúfi ga Álla da gaba garéka.	ántonán koi ambába daró, níbbará núnguá méfúnda aiden as'enúb írrin koi daró indenán mángina.
19. ba n kúmma kammáta ba akyirra ní da nka kayini daea ga barná nka.	isúkkoi keroi séndáu en is's'eo níng ní jaraf sende fó nem baineó kuná.
20. yátashi yasákka ga obá nsa da shike nisa obá nsa yaga nása yayi tausai yayi gúdda ya fádi ga uya nsa ya léasasa.	akkoí atambába daró, amúr ambába gonánga amau entausési as'oru akanán angindá kuná áloakúnga.

Haussa.

21. amma da yá tshe da shí obá yayi sunúfi ga Allah da gaba garéka ba n kúmma kammáta ba akyirra ni da nka ba.
22. amma oba yatshe da baruá nsa, ku kau riga néggeri, kusa masa da ku sa masa sobe ga faritshi nsa da takelmé da kafáfu nsa.
23. kukan kibbatátshe marakí ku kashí shi da mutshi mu yi murna.
24. dong wonga dána ya mutu da yayi rai kúmna da yagbatshe da ánganéshe da suka fara murna.
25. amma úa nasa shinatshiki n naki da yakómo yayi kúsa da gida ya jí bushé-bushé da rana.
26. da ya kyirra daea ga baruá, ya tam-baea sa mi uoddán ga abutua akkoí.
27. amma ya tshe da shí kané nka yasákka da obá ka ya kashi kibbatátshe marekí dong ya sama sa da lafia.
28. amma yayi fúshi da ba shina só yashigga ba. obá nsa fa ya fitto ya kjiirra shi.
29. amma yaamsa yatshe daobánsa: dubí, shiékaru naua inaji maka barántaka dadai inagbada duka nka ba kabáni da n akuia ba dong enyi murna da abokai na.
30. amma nonnan da nka nonda ya gbáda dukiáka ga farikuna ya sakka ha ka shí ma sa kibbatátshe marekí.
31. amma ya tshe da shí. da' kana taré da ní da komi naua naka ne.
32. amma ya kanimáta yi murna da gudda, dong kané nka shi ya mutu da yayi rai kúmna da ya gbáda da ánganéshe.

Emghedesie.

ís's'e kená se aídenu as'enob ambábad írrinkoi daró indenán mánginá daró isúkkoi keroi sandán en ís's'eo.

baba kénan báinese s'au kete túbbulu gumá dánasé túbbulu dánase anáded kona léngi dánase tagmes an kéio-kuna.

s'aukete hauí ro gumá oíanga írrin uai írrin kúluf.

ánnes abún amma áfuna ga dere goná nga ishínshi kúluf.

am bere bara faré kuná ga yakate hogú n gére ammó funús funús yosé indég-gaiuí.

akiau kata baina ahandánga mi kíóki aróha.

bainakená sé ankaina nin kai nete nim bába ani aru máuinte danga kumá nga el rafia.

ammiau múrmurse asúk kul anhúr ambába n hogú ambába honú ketí kiauán ga an isé jení akenan bába-se. hásse giri maíge ai-bara núngoí kuna attedán hairúnbará ka nisse kón araf hanki neji dangan ai kúluf mefan-dan an keraien.

nen ís's'e ro aróëunen da nín elmáng uaiyó daró até másonú yasé aru ma ninté.

ambába kéna se dóngane handángaré agnóëne ka nún oëuaikí.

atákken díru kúluf affo, amín kain' abún ga áfuna ahúuna ga dere irré-goná katá nga.

THE LORD'S PRAYER.

obá mu wonda ke tshikí n bíssa; suná nka shi ís'amma keáo keawa;
sarauta nka ta na sákqua; yirda nka akayi kamán tshikí n bíssa hákkana tshikí n dunia.
bamu yan tshima da kulum.
yafé mamu sunubaimu kamán damu kayáfe masú woddánda sukayi mamu sunubai
kádda kakaimu tshiki n rudi amma katshieí tshiemu daga mugu.
dong sarauta takatshe da alhorma da abada abada amín.

írrim bába ro bere béne númma atíkki ka

nynko koitere.

nyn tamáro róbere béne, minjída dúnnia koná.

nírua sa'es'ern na n el kúk.

abesíre yafimu írrinkoi nensurufurusé irrenaes'enu maseró írrisuruf.

írrínkoi yogasíri d'ebberó futú.

danga nynko koitere indaníune dareja har dýnien tonú níkémboró.

NOTES.

[This is a copy of the Answer which the Sultán of ^a*Akadez* sent to the Commander of El Nú^r, Lúsu^c, and all the ^d*Keilowís*.]

In the name of God, the merciful, the compassionate. Prayer to him for the excellent Prophet, his family, and his excellent companions!

From the Commander^e, the Minister^f of the Sultán, 'Abd-el Kádír, son of the Sultán, Moḥammed el Bákirí, to the heads of the families^g of all the tribe of ^bEl Nú^r, and ^hHaméd, and Ceíz, and all those among you who ^khave large possessions, perfect peace be to you.

Your eloquence, thanks, and information are deserving of praise. We have seen the auxiliaries sent to us by your tribeⁱ, and we have laboured diligently with them against the marauders^m who impede the káfilahs of the poorⁿ, and the frequenting of the road of those who travel and of those who remain at home. On this account we desire to receive aid from you against their incursions^o [ghazáh]. The people of the Keíl Fadayí^t, they are the marauders.^m We should not have forbidden their chiefs to exercise rule over them^p except for three things: 1st, Because they will fly from Anikel to Wulumudun. [Wuldmudun, *i. e.* the Tribe of Mudun;] 2ndly, That they may not make an alliance with them against us, for they are all marauders^m; and 3rdly, On this account, that you approve of this act of retribution^q against them. Come then to us quickly. You know that^r "what the hand holds [comes] from its following the fingers, for without the fingers the hand can seize nothing."

We therefore will expect your determination [to come], that is to say your coming after the departure of the salt [^skáfilah] of the 'Itisan, fixed among you [for] the 15th day of the month. "God! God is merciful and answereth prayer! Come therefore to us, and we will bare our arms^x and drive away the ^mmarauders, and fight valiantly against them as God (be He glorified!) hath commanded.

^y"Lo! corruption hath multiplied on the face of the earth!" May the Lord^d not question us on account of the poor and needy, orphans and widows, according to his word, ^y"Ye are all shepherds, and ye shall all be questioned respecting your flock, whether ye have indeed taken good care of it, or dried it up."^z

Delay not therefore, but hasten to our abode where we are all assembled, for ^a"diligence is the duty of all;" or send thy messenger to us quickly with a positive answer; send thy messenger as soon as possible. ^{bb}Farewell!

Note.—This letter is written in barbarous Arabic, and many passages may admit of different interpretations.

The names and foreign words are expressed in the Latin character, according to Sir William Jones's system of orthography, generally adopted and used in the Geographical Journal. It is very easily recollected, and enables the reader to pronounce the words correctly, and write them in the original character without difficulty or error. It consists in uniformly expressing each sound by the same symbol, giving to the vowels the sound they have in Italian, German, Spanish, &c., and to the consonants the power they have in English, except when no such sounds occur in the English language, as in the Greek or German *ch*, here *kh*, and those peculiar sounds to which ours only approximate, which are distinguished by a point above or below the similar letter, *q*, *t*, *š*, *s*, *z*, &c.

^a*Akadez*, pronounced Agadez, is here seen for the first time in its proper form. None of the Arab writers hitherto accessible mention this place, unless it be Ibn Khaldún, whose history of the Beráber [pronounced Bréber] has just issued from the press at Algiers.

^b Pronounced En Nú^r.

^c Lúsu: perhaps it should be Lúśú. The negroes generally point their Arabic words, and have rarely any knowledge of the difference between long and short syllables. The quiescent vowel letters are therefore usually omitted by them.

^d As Dr. Barth writes Keilowee, he perhaps meant Kailowí; but we have Kélowee below (with a final vowel in the original copy), which seems to show Keilowí to be right.

^e The Emír.

^f The Emín. Emín is sometimes a proper name, but here it is evidently a title given to the Emír el Núr, Commander of the Tribe of El Núr, and a Governor or Viceroy (Emín) of his district under the Sultán of Akádez.

^g The heads, &c. Dr. Barth says in a note that this passage was rendered illegible in the original by having been wetted. The only difficult word in his copy is *kamíkík* or *kaşíkílí*, for which *kabíliyát* has been substituted as an intelligible and possible reading, though *ka báyil* (spelt *kabyle* by Shaw) is the proper Arabic plural of *ka bíleh* (tribe), the term generally used by the Berbers.

^h "The tribe of El Núr," in the original *aúlád-el-núr*, *i. e.* the "children* of light," probably the names of an Arab tribe, or of the first Berber tribe who embraced Islám.

ⁱ Hamed for Ahmed is very common in Barbary.

^k The word here used has been evidently mistranscribed. It probably should be *el mutakarrabín*, "the near neighbours," or "those on whom you have influence."

^l Literally "from among your children."

^m Literally "men constantly at war," *i. e.* the predatory Berbers who are always lying in wait for *káfilahs*.

ⁿ Perhaps *Fakírs*, *i. e.* poor pilgrims and santons.

^o *Ghazáh* or *ghazát* is a sudden inroad, a *foray*, generally for the purpose of obtaining slaves. *gh* is sounded like the Northumbrian *r* in Barbary.

^p This passage is obscure, and may perhaps mean "we should not have prohibited their ruling over their people."

^q *Aljezí*, "their being compelled to make restitution," or perhaps, "their being punished as they deserve."

^r A proverb which would probably be found in Al Meidání.

^s *Káfilah*, corrupted by some writers into *caffla*, is the Arabic word expressing the Persian *kár-raván* now commonly used by the Syrian Arabs.

^t The salt *káfilah* of the Itisan is the same as that of the Keil-geris, whose departure from Akadéz on its road to Bilmah has been already mentioned. The Sultán of the Itisan himself sometimes accompanies this *káfilah*, and it seems probable that this name is mentioned on account of the higher nobility of this tribe, in preference to that of the more powerful Keil-geris.—B. Itisan seems from Dr. Barth's note to be another name of the Keil-geris, a Berber tribe. Were the word Arabic, it might be "al tisán," "the goats."

^u The text here is doubtful. It appears to be Allah a-l-m, *i. e.* *Allah latíf, mujíb*, mystical letters prefixed to some chapters in the *Korán*. However, it may be *Allah! Allah!* "O God! O God!"

^x Literally, "tuck up our sleeves."

^y This is probably one of the Hadíth or traditional sayings of the Prophet, as it is not a quotation from the *Korán*.

^z That is, neglected to milk the sheep that they may grow fat.

^{aa} *Jihád*. "Diligence in the advancement of religion." See *Korán*, ix. 24, 41. Sale's Version, p. 151, 155.

^{bb} Literally "Salvation be to you."

R.

Second Letter from Dr. Barth to Dr. Beke.

Kanó, February 23, 1851.

WITHOUT stopping to give any personal news, which you will doubtless hear from another quarter, I proceed at once to acquaint you with the result of my researches at this place, which would indeed have been much more extensive, if my material circumstances, in conjunction with a little sickness, had not taken up a good deal of my time.

The present Sultan of the Fellani empire, or the Emír el Múmením, Ali ben Bello, is represented as a man whose whole endeavour is only to amass riches—an

* *l* has been accidentally omitted at the end of *Aulád*.

† These are under the special authority of the Sultán.—B.

example which is strictly followed by his officers. But as he never visits his provinces, and as the communication with them is very precarious, the governors are very independent, the office of some of them having even become hereditary.

The Sultan himself is said to be able to collect a force of ten thousand horse. The name of the present *Gedádo* is Abdú.

Among the governors, who equally adopt the title of Sultan,—1. The Governor of *Kanó* has the greatest power, on account of the market, which enables him to send ten thousand cowries daily to Sakatú for the household of the Sultan. The name of the present Sultan of *Kanó* is Othman ben Ibrahim Dabo, but his brother, the *Galadíma*, has in fact greater influence and power, so that in reality there are at present two Governors, each of whom requires a considerable present. The Governor, who is said to have formerly had a force of 10,000 horse, is now not able to collect more than 7000.

2. The second, as regards real power, after the Governor of *Kanó*, is, as I am informed, Ibrahim ben Yakúba, the Governor of *Boshi*, or Bantshi, who has his residence at Yakoba; for although he has a force of only 2000 horse, his troops of archers, the best known in Sudan, are numberless.

3. The third rank belongs to the Governor of *Zegzeg*, Mohammed Sani, who resides at Zaria. He has about 3000 horse, and numbers of archers. *Zegzeg* is a province of great extent.

4. Loël, the Governor of the extensive province of *Adamawa*, comes next, who has his residence at Yóla. Besides a large army of archers, he has a force of 2000 horse.

5. The next in power is Hammedu, the Governor of *Khadédscha*, who has a force of about 2000 horse.

6. Next to him is Mohammed Bello ben Mallem Romáro, the Governor of *Katshna*, with a force of not much more than 1000 horse. *Katshna*, on account of its vicinity to the hostile countries of Marádeh and Gober, has greatly declined.

7. Rather more powerful is Abd er Rahmán, the Sultan of *Katágum*, who is said to bring 1500 horse into the field.

8. Next to him in power may be considered Yeríma Ahmedu, the Governor of *Mesaw*, who is said to have 1000 horse at his command.

9. Then follows Harder Lernima, the blind old Governor of *Mármár*, who resides at Naenawa; his former residence, Birni-n-Gorno, having been destroyed by the Bornuense. He is said to have about 700 horse.

10. The tenth rank seems to be occupied by Ismaéla, the Governor of *Shera*, brother of Abd er Rahmán of *Katágum*, with not more than 500 horse.

11. Then follows Korínga, the Governor of *Bobéru*, having his residence at the place of the same name, with about 600 horse.

The 12th, and last of all, is the freebooting Governor of the ruined province of *Daura*, a man bearing the same name as the Governor of *Katshna*, Mohammed Bello, who, though he has but 400 horse, is feared by all his neighbours.

Besides these twelve Governors, who receive their orders directly from Sakatú, there is the Governor of *Zanfura*, named Ahmedu, who, as the cousin of the Sultan, enjoys almost the same rights as the above-mentioned persons. He resides at Bakúra, and is in command of a force of 3000 to 4000 horse.

In addition to the foregoing, there are still two important provinces belonging to the Fellanis, *Nyffi* and *Alyóri*, as Yauri is commonly called; but they do not, like the others, pay tribute to the Sultan of Sakatú, but to Khalífi, the Sultan of Gondu, and grandson of the conqueror Othman dan Fodi by his son Abd-alláhi.

The present Governor of *Alyóri* is named Thita. He resides at Afasa, and is able to bring into the field 5000 horse. The name of the present Sultan of *Nyffi* is Masába, who resides at Ladi, the present capital; Raba having been destroyed by the Fellanis about five years ago, when it rebelled against them. The Governor of *Nyffi* has about 2000 horse.

The court at Sakatú consists of nine persons. The next person after the Sultan, or Governor-serki, is the *Galadíma*, his first minister, and the natural Vice-Governor, a person sometimes of greater authority than the Governor himself. Next follow the *Serkidawókki*, who has the command of all the horse in *Kanó*; the *Buráa-n-Kanó*, the chief or general who leads the army; the *Al-Káli* or principal judge; the *Tshivoman Kanó*, who exercises the power in the southern part

of the province; the Sérki-n-Baye, who has the northern part of the province under his authority; the Gadó or minister of the treasury; and finally, the Sérki-n-Sháno, literally the master of the oxen: the oxen as the principal carriers of luggage in Sudau being an important part of a court or army in this country. When the Sultan leaves the place for any length of time, accompanied by his first minister and his captains, the Gadó and the Sérki-n-Sháno have the authority.

I now proceed to give a short account of the quarters and the gates of the town of Kanó, which Clapperton, though he made such a long stay here, has not, as far as I am aware, made known. In enumerating the different quarters of the town, I shall begin from the mountain named Dalá, the most characteristic feature of the town, at the southern foot of which the houses commence, stretching down towards the S. with very irregular outskirts. From this point I shall proceed eastwards, returning afterwards to the W., and so on. In this order the names of the quarters are as follows:—Dalá, Kutumbaw, Gérke, Mádabó, Yantándó, Adakawa, Koki Séta, Limantshí. Then turning S. to W., Yandóea, Jibjín, Yéllabu, another Limantshí with a large mosque, Masukiáni, Túddum-Makerá, Yamrotslé, Mará-rababokoi, Baki-n-rúa, Runfawa, Yelluá. Next, turning again towards the E., Rimángirájiré, Mággoa, Maggogi, Unguankarí, Déndali-n-Ware, another Limantshí, Dukkuraná, Rúffogí, Dérma.

All these quarters are principally, if not exclusively, inhabited by the *Habé*, and they all lie to the N. of the Jábara, the ill-famed waterpool, which separates the southern half of the town from the northern; while the following quarters are almost exclusively inhabited by *Fellanis*:—Yaaléria, Mámrara, Agadesawa, Yóla (the madáki-n-Kanó), El Kántara, Uaitákka, Goshérifé-Dodo, Tóková, Dukkawa, Sághidárnse, Sháfushí; then, returning from E. to W., Shérbalé, Mádaté, Kúrna, Sheshé, Dirmi-Kai-okú, Lelóki-n-lemú, Kólluá, Al Héndekeí, Sorandinki, Rimi-n-Kóro, Tojí (where the palace of the Governor is), Yárkasá, Mandauarí, another Mámrara with the surname of Dantúrkú, Sabsansára, Kudédefawa, Jingó, Dosaei, Warúre, Gau, Kurmawa, Hawsawa, Ungua Mákama, Galadántshí, Shurámtshí (where the elder son of the Governor, or the Shurómo, lives), Yesserkí, Kurmawa, Kusserúa, Udelawa (lying S. of the palace), Rimi-n-kerá, Kárákú, Dugerawa, Yákasé, Nasserawa, Abdelawa.

The importance of these different quarters of Kanó is the greater as in some cases they are entirely separated from one another by the spacious places or the numerous quarries which interrupt the groups of houses. Of the whole character of the town, which is indeed quite picturesque and interesting on account of the number of palm and other trees waving over its surface, I will not say a word, but will merely mention the gates in the extensive town-wall, which, like that of Katsbna and Zaria, leaves a very wide open space, in some directions two miles in extent, round the town. The names of the gates, going from N. to W. and round from S. to E., are as follows:—Kófa Masúger, Kófa-n-rúa leading to Zinder, Kófa-n-adáma, Kófa gndan leading to Katsbna, Kófa Kansákkeli on the direct road to Sakatú, Kófa Káboga, Kófa-n-dúkania on the road to Zaria, Kófa gadán Kaia, Kófa Kura leading to Katali, Kófa daagúndi, Kófa nassarawa, Kófa nambai on the direct road to Bornú, and Kófa mata. These gates are shut every night and opened every morning; while the gate called Tawaien Kófa (the gate of the enemies) is walled up, because, as they say, a prince, who left the town by that gate, died, but, as the name seems to indicate, because the enemy—the Fellanis—made their entrance by it.

Subjoined is a register of the towns and larger villages belonging to the province of Kanó:—

Of Towns surrounded by an earth-wall, the houses being built partly of earth and partly of hashish, there are the following:—Jiríma, Gerkí, Sánkara, Yáfen, Rúngini, Dúshi, Gaea, Gérko, Dell, Udíl, Tawra, Kura, Sákkua, Bebéji, Rimángadó, Dawáki, Godia, Bíshi, Gezana, Zákeré, Killi, Macjia, Mega, Merke, Takai, Sangaia, Gogem, and Fanisó.

Of larger villages I learned the following names:—Ungógo, Dawáno, Zabenawa, Gezé, Wottari, Góra, Mádobí, Salanta, Ammáguá, Dadi-n-dúnia, Gabezana, Doko, Quinkeilla, Dangaame, Gurjana, Zóngo-n-Killi, Abegáni, Sakkua-n-Kombóto, Zúngo, Gezí, Rafimálem, Rimen Asbenawa, Dawaki, Gano, Ranó, Ténneger, Kiawa, Kaduawa, Takaláfia, Katákatá, Gazobí (a widely scattered village to the S.), Dansóschia, Gulú, Gani, Tamberawa, Dáhassa, Gorzo, Karaie, Kafi-n-agur, Ruka-

dawa, Boda, Tariua, Fáki, Koki (towards the W.), Dawaki-n-Dambámbara, Kátáńkátńgerawe, Katńnga babá, Katńga Kárami, Katkazuba, Mallem-Kuíua, Bunkóri (with a considerable market), Kayńnkásari, Tuddum Billané, Batsherawa, Yammáta, Demé, Deme-n-dankárfi, Tunfáfi, Kuddadefawa, Zango-n-Daandu, Páńńkńw, Jajira, Tofá, Danguńgua, Zango mala andu, Jélli, Mádatsńi, Mákodé, Konshi-n-guńarta, Yákasé. Yóla. The order in which these villages are enumerated is round from the E. by S. to W.

1. Route from Kanó to Adamawa by the way of Boshi.

1. The first day you arrive early in the forenoon at Sákua, a place situate on a running stream called Kogi-n-Sákua. In the morning you pass the village of Dawaki.

2nd day.—About *dho*hor arrive at Dell, a considerable place, larger than Tasa-wa, after having passed another considerable place, only a little smaller than Dell, called Gerko. The entire country is well cultivated, and there are but few trees on the road.

3rd day.—Shortly after mid-day you arrive at Parna, situated at the foot of a mountain by the side of a small rivulet. During the morning you pass a village named Gedia, between which and Parna there is some wood. Parna is not so large as Dell.

4th day.—Through a mountainous country covered with wood. At noon you arrive at a place called Tebki, the frontier between the province of Kanó and that of Boshi.

5th day.—You arrive early in the morning at Sabńngari, a village situated in the plain. After having crossed a small brook near Tebki, your road lies through a well-cultivated country, where the people dwell in scattered huts during the rainy season, while during the dry season they retire to the tops of the mountains.

6th day.—You sleep at Saranda, a considerable village situated in the plain, at which place you arrive in the afternoon, after having passed a large mountain on your left. The country is well cultivated. Near Saranda you cross a brook.

7th day.—One hour after mid-day you arrive at Yakoba, the capital of Boshi, after passing through a well-cultivated country, covered with scattered villages. The town has twelve gates, and all around the country is extremely fertile; but there is no running water—only wells.

8th day.—About noon you arrive at Dutsi-n-Gére, a large village situated in the plain, by the side of a river which is said to run towards Gabbes (E.?)

9th day.—Arrive at Korállafa, a large straggling village, the Governor of Boshi not allowing the Pagans to collect close together in one spot. There are salt-mines here. The road lies along the valley enclosed by mountains on either side; but the country is well cultivated.

10th day.—In the afternoon you arrive at Garinmadáki, a large village in the valley-plain, surrounded with mountains on all sides.

11th day.—You arrive at Hamarwá, a large village, situated in the plain and inhabited by Fellanis, being on the frontier between the province of Boshi and that of Adamawa. The road lies through an inhabited hilly country, watered by numerous rivulets.

12th day.—About *aser* you arrive at a stream running eastward (?) called Baki-n-kogi, where you pass the night. There is no village here, the country being full of elephants, rhinoceroses, and other wild beasts.

13th day.—You stop at a considerable place named Ziná, situated on a hill, and watered by a rivulet. The whole country is cultivated.

14th day.—After having crossed a large mountain covered with trees, you sleep in the village called Dámeshi. The country is well cultivated. The inhabitants are Pagans.

15th day.—You reach the village named Gida-n-Darawa at the foot of the mountain. The cultivated lands are in the valley.

16th day.—You pass the night at Gida-n-Amána, a village built on the hill, while the cultivated grounds are in the valley.

17th day.—You reach the considerable place called Korállafe, situated on the river Bńue, which runs towards E. (Gabbes)? and is larger than the Kawara. My informant assures me that it took him several hours to cross this stream. On it

there are plenty of boats. According to this man, as well as others whom I questioned on this most important point, the Búne falls into lake Tshad, running eastward far from Yóla.*

18th day.—After a half-day's journey (as this travelling is in general), ascending and descending, you reach the village named Bautshi-n-dútsi.

19th day.—There is no village, but you rest during the night near a large water-tank called babá-n-fádama, in a large forest full of wild beasts.

20th day.—You reach Gandu, a village inhabited by the slaves of the mother of the Governor of Adamawa. Near the village is a rivulet, which runs towards the N.

21st day.—You reach the end of your journey. Yóla, the capital of Adamawa, a large town, situate in a plain and surrounded by a ditch; but all the houses, except that of the Governor, are built entirely of hashish. In this town, which is inhabited only by Fellanis and their slaves, there is a considerable market.

From Yóla it is said to be but seven days' journey to the capital of Lóggan.

The road to Adamawa is said to be difficult even for horses. The people themselves generally carry the luggage on their heads.

II. Route from Kanó to Toto.—Slow travelling, viâ Kátáb.

1st day. After passing in the morning the village and rivulet called Bakí-n-Kogí, then another village named Góra, and afterwards Madobi, you enter Bebéji at sunset, first crossing a small rivulet. Bebéji is a considerable place, with a market much frequented, at which the Tuaryg sell a considerable portion of their salt.

2nd. After a short journey of about four hours, and having passed in the morning the village of Kamanda, where there is a rivulet, you reach the large place called Banda, situated at the foot of a rock. The town is surrounded by a mud wall, and the houses are built of mud in their lower part, while the pointed roof consists of shibki, or the reed of the ghussub.

3rd. About noon you reach an open village called Paké, situated by a stream of considerable depth, which you must pass in a boat or by swimming. There are some small hamlets on the road, but the country is covered with wood, a small part only being cultivated.

4th. At noon you reach the place called Kazintú, surrounded by a wall, the houses consisting entirely of hashish. There is no village on the road, but the country is open and cultivated.

5th. After a short journey of three or four hours you reach Zintu, a considerable place, surrounded by an earth wall, and situated on the N. bank of a large stream running eastward. There are *two* [ferry?] boats on the river, but no fish.

6th. About an hour after midday you reach Kawrí, a large town belonging to the province of Zegzeg, surrounded by an earth wall, and situated on the bank of a considerable river running eastward, on which there are boats. The whole day's journey through wood.

7th. At noon you reach the open village called Gidambakaia, inhabited by Pagans, but subjected to the Fellanis. All forest.

8th. An hour after midday you reach Kátáb, a large open place, which, on account of the quantity of honey produced here, is called Gari-n-zúmmua, "honey-town." It belongs likewise to the province of Zegzeg. The houses are constructed entirely of hashish. The country is very fertile, and the crops of ghussub, ghafúli, cotton, and sesame are plentiful.

9th. At noon you reach the open village of Madowaki-n-mútua, belonging also to Zegzeg. There is here much cultivation, but the country begins to become mountainous.

10th. At noon you reach Jémdar Dáraro, a considerable place, surrounded with an earth wall, and belonging to Zegzeg. The inhabitants are partly Fellanis, and partly Pagans. There is a pool of standing water near the town. Mountains, forest, and cultivated lands on the road.

11th. At noon you reach Kogóm, a small village at the foot of a mountain, and inhabited entirely by slaves. On the W. side of the village there is a large navigable river running northwards. The whole journey through wood.

* Subsequently found to be incorrect.—See pp. 69 and 70.—ED.

12th. At noon you reach the large open village called Gnári-n-kúrremi, situated in the midst of the forest, which covers the whole country through which you pass. There are no mountains.

13th. At noon you reach the large place called Toni, surrounded by an earth wall, and belonging to the province of Zegzeg. There are many hamlets on the road, the country being plain and well cultivated.

14th. About noon you reach Tonummádaki, situated in a valley covered with forest. To the S of the village there are two towns surrounded with mud walls, one being called Tonúgwambai.

15th. A little after midday you reach the small open village called Gulbi-n-tánkua, situated on the S. bank of a small watercourse running northwards. The whole country is cultivated.

16th. At noon you reach a considerable place, surrounded by an earth wall, called Likóro, which also belongs to the province of Zegzeg. The walls of the houses consist of mud, and their pointed roofs of hashish. The country is laid out in fields, but there are no villages.

17th. An hour after midday you reach Káfi Awdezángá, a considerable place at the eastern foot of the mountains, and enclosed by an earth wall, the houses consisting of mud and hashish.

18th. After a short journey of four hours, you reach the village called Yau-kardé-zangó.

19th. Early in the forenoon you reach Guagua, a place surrounded by an earth wall. The country a little mountainous.

20th. In the morning reach Bókoko.

21st. About noon reach Basa, a large place in a mountainous country.

22nd. About noon reach Gorgóndara, a large walled town belonging to Zegzeg, situated in the plain. The inhabitants, who are not mixed with Fellanis, *have a peculiar language*.

23rd. At noon reach Wari, a large open place. The whole country is plain and cultivated.

24th. An hour after midday reach the village called Kargo. The country plain, covered with wood.

25th. Early in the forenoon reach Gwari-n-Kargo, a village situated at the side of a rivulet, which runs northward into the Kudúna. Here the extensive province of Zegzeg terminates. The country mostly cultivated, a little wood.

26th. At noon reach the open village called Basa, in a plain country. All cultivated.

27th. Reach at the same hour Ongol Limang, inhabited by the people of the Prince Limang. Between the rocks there is a streamlet.

28th. An hour after midday arrive at Toto, a large town protected towards the W. by a forest, and on the other sides by an earth wall. The houses are built, as the larger places usually are, of earth and hashish. Toto belongs to an independent prince named Limang, who is said to be very powerful, particularly on account of the number of musketeers in his service. He wages war successfully against the Fellanis, none of whom are allowed to enter his town.

In addition to this itinerary, I had begun to write a *shorter one of only seventeen days*, according to a man who was long in company with Abdallah (Clapperton) on his second journey, and is a son of his host, Haj Hat Salah; but this man, whose name is Ibrahim, left suddenly for Zinder while I was ill. He follows a straighter course without passing through Kátá, as that place does not lie on the direct route.

Leaving the direct route (as given above) at Kawrá. (6th Day)—

a. You reach one hour after midday Kefóro, a walled town, situated at the western foot of a large mountain. The whole road is covered with wood.

b. An hour after midday you reach Kúrrenin Ussemán, a large straggling village in a hollow excavated by the water. In the morning you cross a small rivulet running westward.

c. At about the same hour you arrive at a small hamlet called Rimi. The whole road through wood.

d. In the forenoon reach a large straggling village called Sensánnin Jaba, which owes its origin to the Fellanis. To the W. of the village is a small river running westward.

- e. About two hours after midday reach Koro, a large open place in a plain, but surrounded by mountains towards the N., E., and W.
- f. In the forenoon arrive at Jammaa, a large open place of the Fellanis, situated in a large plain. Many farms. The whole day's journey lies through a valley-plain, with mountains on either side, those to the W. being called Kare.
- g. About *aser* you reach the large place called Dáraro.
- h. In the forenoon arrive at Madaki-n-gai.
- i. One hour and a half after midday arrive at Ishé.
- k. A little before *aser* reach a small village called Goagállada.
- l. At noon reach a small village called Kulgu.
- m. About *aser* arrive at Abajé.
- n. In the forenoon reach Gidan-n-mataué.
- o. At noon arrive at Toto.

Route from Toto to Egga on the River Kwara, according to the same informant, Ibrahíma.

1st day. In the morning you arrive at Zángo-n-kara, a place belonging to Nyffi. The road lies through a valley, in part wooded.

2nd. One hour after midday reach Agaia, a large walled town belonging to the province of Zegzeg. The country well cultivated, with many scattered hamlets. Soon after leaving Zángo-n-kara you cross the river Gúrma running northward, on which there are two [ferry ?] boats.

3rd. At *aser* reach a place named Kurremi, not so large as Agaia, but surrounded by two enclosures, one of wood and the other of earth. There is here a small river called Kúddúba running westward, but not navigable.

4th. One hour after midday arrive at Zángane Edrísu, a large open village situated on the bank of the Kwara. The country is open and well cultivated.

5th. In half a day you reach, in a boat, Egga, a town situated on an island in the Kwara, with a market, which is held on elevated ground in the middle of the town.

Rivers tributary to the Kwara on its eastern side, in the provinces of Yauri and Nyffi, according to the same Ibrahíma.

- 1. The Tshúso, descending from Kabbi.
- 2. The Gindi, which joins the former. having its sources near Zánfara.
- 3. The Wonketshía, rising in the middle of Nyffi.
- 4. The Kadúna, coming from Zaria.
- 5. The Gurára, coming from Dsaba.
- 6. The Mátsirga, from Banikai.
- 7. The Rilí, from Góndara.
- 8. The Benúé, which my informant is unable to trace beyond the town of Yakoba.*

Two Routes to Adamawa.

Kuka, April 12, 1851.

My first informant, whose acquaintance is of great value to me, belongs to the Shurfa Ueled Bu-Seba, who live partly in the neighbourhood of Merúkes and partly in the Wadí Sakiel-el-hamra, south of Wadí Noon, together with the Ueled Delain. My other informant belongs to that section which inhabits Sakiel-el-hamra, and his name is Ahmedu Bel Majúb. He has been five times to Adamawa.

From Yákoba through Adamawa to the Pagans; the first seven days S.E., then due S.

1st day. Arrive, at about 1 P.M., at Káddera, a place of middle size, entirely built of ghussub-straw, and situated on a wadí, which, according to the assertion of my informant (disputed by me in vain), is the beginning of the Yaw,† the tributary of Lake Tshad. The country is plain and well cultivated.

* See p. 67.—ED.

† Yeo, in Bornuese, means River.—ED.

2nd. About aser arrive at Maikéma, a village inhabited by Moslems. Pass many villages. Plenty of running water.

3rd. Between 1 and 2 p.m., Mátshijó, situated on a hill, and inhabited by Pagans. Besides durra and ghussub, the people have plenty of cotton, of which they make gèbbega for the Sultan of Bosli; and yet they are not clothed, but go quite naked, having the entire face tattooed. The country is hilly.

4th. Between 2 and 3 p.m. reach Maineráno, a small straggling village in a hilly country, inhabited by Pagans. The country is almost wholly covered with wood, much infested by elephants.

5th. In the forenoon reach Bogussa, situated on a deep narrow streamlet running to the river Bénue.

6th. In the forenoon reach Garí-n-serki-n-Kudda (not the native name, but so called by the people of Hausa), a village situated at the S.W. foot of the mountain, and inhabited by Moslems, while on the top of the mountain there dwell Pagans. To the N. of the road are mountains.

7th. In the forenoon, Jébjé, the frontier place of the province of Boshi, where salt is found of excellent quality and of a reddish colour. The country is not well cultivated.

8th. In the forenoon, Buménder (called Báki-n-Kógi by the people of Hausa), situated on the Bénue, on which river there are many boats. Salt is found in great plenty. The inhabitants are Moslems, and are clothed. Hamárrua, the residence of Sultan Mohammed, is at a short distance. According to my informant, this Sultan is under the direct command of the Sultan of Sókoto (which is the right pronunciation of Sakatú).

9th. Encamp near the Pagan Kóanas, on the bank of the river Bénue, which, according to my informant, is about 2000 yards broad. The people have a great many barks for crossing the river. The Kóanas are large of stature, surpassing all my informant ever saw.

10th. About 1 p.m. arrive at the dwellings of the Pagans, called Amána Bárka. The whole road through a plain bordered by mountains.

13th. In the morning arrive at the residence of Sultan Tshebshi, a Pagan prince, after having slept two nights in the open air. For, though the country, which is level, is inhabited, travellers avoid the Pagans. On the third day the plain is interrupted by high mountains, covered with trees, and is thickly inhabited.

15th. About 1 p.m. reach Sultan Yága, after having slept one night in the open air. The whole country is mountainous; and the inhabitants, who live on the tops of the mountains, are quite naked. They live on masr—the Egyptian durra.

18th. Arrive at Kúntsha, the residence of the governor Mohammed Gábdú, a Fellan, who is subject to the Sultan of Adamawa. The place is large, but the houses are entirely of hashish, with the exception of that of the governor, which is built of earth. The town is situated on a river, which in the dry season is fordable, but cannot be crossed in the rains without a boat. It is tributary to the Fáro, which runs into the Bénue. The two preceding nights are passed in the Khalla, though the country is thickly inhabited by Pagans, who live on the tops of the mountains. Mohammed Gábdú is said to have not less than 10,000 slaves. From this place you turn a little to the W., continuing S.S.W.

19th. Arrive at Mailéggel, keeping along the river, which is to your left. The country is well cultivated by the slaves of the Sultan of Kúntsha, who inhabit the place. There are mountains on both sides of the road, but at some distance.

20th. A village of the slaves of Jorofángel, situated on a hill.

21st. Jorofángel, a place of middling size, built by a Fellani governor of that name, who resides here, being dependent on the Sultan at Yóla. On the march you have mountains, which, from what I can make out, seem not to form continuous ranges, but rather to be isolated. Before reaching Jorofángel you cross a river, which by Arab travellers generally, and by my informant, is called rás-el-má, and is represented as being the origin of the Bénue. It is a stone's throw in width, and is crossed on a sort of raft. My informant is well aware that the Bénue runs into the Kwara,* and not into Lake Tshad; but unfortunately he does not remember the precise name which the river bears here.

* See p. 67.—ED.

22nd. A village of the Bákr Yemyem, a section of the ill-famed Yemyem, who have obtained the name of Bákr from a Fellani of that name who rules over them. These people (as was proved many years ago) really do eat human flesh; but where subjected to the Fellanis they are not now allowed to enjoy their favourite food. The place is situated on a considerable navigable river tributary to the Bñue.

23rd. Maibéli, a small place situated on the same river farther up, and inhabited by Fellanis and Pagans. The people, who possess plenty of cattle, live on milk and dukhen. About a day and a half still further up the river, to the S.S.E., is a large walled town called Tumbáti, the residence of Sultan Mohammed Sombo. The entire country is thickly inhabited. Maibéli is the frontier place of the territories of the Fellanis towards the S.S.W.; for the Pagans farther S. only pay the jézia, or ransom money, in order not to be molested by razzias.

24th. You enter the territory of the Tekár Pagans, who, like the Yemyem, relish human flesh, placing the heads of those whom they have devoured (their enemies) as ornaments on the top of the palace or dwelling of their king. But their ordinary food is masr and dukhen. Of gbussub they have but little; cotton there is none. The Tekár perforate their nostrils, some passing rings through the orifice, while others do not. They live in holes underground. The whole of their country, in which my informant marched ten days, is plain, there being only wadís and slight elevations. It is watered by small rivulets, but there is no large river; and it is shaded by the banana and gonda tree. The gonda is the most common tree in all Adamawa, but farther N. the banana is not known. During the last five or six days he saw the góro and the hanóruá in great plenty. After ten days' march—S.S.W., S.W.—my informant came to

34th. The frontier of the Jétem Pagans, who go naked, and are armed with guns, but scarcely know how to use them. Their country is hilly, being at no great distance from the sea-coast. My informant was told that the roads leading from the palace of their Sultan are covered with sheep-skins for a distance of half a day's journey. They use cowries.

W. (?) of the Jétem live the Díndin, who dwell in trees, which are of so enormous a circumference that one tree is capable of holding ten huts. The weapons of the Díndin are said to consist of nothing but sticks and clubs, which they throw with great dexterity from their trees. The Díndin border on Bafú, where is found the tukúruá. From the Jétem to Kéttofo is three days' journey.

From Kúntsha to Yóla, direction E.

1st day. About aser arrive at Láru, inhabited by Fellani. The road winds along between high mountains, in which springs are very plentiful. The mountains are inhabited by Pagans, while the Fellani with their cattle occupy the valleys.

3rd. Arrive at a village situated at the foot of a hill, and at no great distance from Zéngi, a place inhabited by Fellanis. You sleep one night in the Khalla. The country is much infested by elephants.

4th. Reach a tributary of the river Fáro, called Baki-n-Kogi by the people of Haussa, and Bahr Hamilu by the Arab merchants. The country, which is inhabited by the slaves of the Fellan, is much infested by elephants, as also by the large antelope called by the Arabs bagr-el-wahsh.

5th. Reach a place called Hámidu, inhabited by Fellanis.

6th. Between 1 and 2 o'clock P.M. you arrive at Yóla, a large open place, and a sort of distant suburb of the large town of Gúren, in which the Sultan of Adamawa does not reside on account of the razzias made by the Pagans. Yóla is situated in an extensive plain, which is well cultivated. There is plenty of indigo; but salt is dear, one ass-load often fetching four slaves. Indeed, slaves are a cheap article of merchandise in Adamawa; and with a turkedie—worth about three-quarters of a dollar in Kanó—you may often buy a slave. Ivory is likewise very cheap; and, according to the state of the market, you may buy the largest elephant's-tooth for one or two turkedies. In Yóla cowries are not current, and the merchants purchase everything with turkedies and merjawtiddu—small yellow glass-beads from Venice. Yóla is situated on the Fáro, a considerable river, which receives all the small rivulets in which this country abounds, and is not passable except in boats.

I was surprised at learning so important a fact, as my previous informant, who (as I have told you) had been only once to Yóla, was not at all aware of it. But my new authority, besides being a very intelligent man, has made long and repeated sojourns in Adamawa.

On the same authority I add

The direct Route from Hamárruá to Yóla.

2nd day. Zéngi. All the country inhabited.

3rd. Start from Zéngi in the evening, travelling the whole night in order to avoid the ferocious Pagans, who during the night remain quiet, but kill all who venture to traverse their country by daylight. In the morning arrive at Tahéru, or rather a place governed by Tahéru, and dependent on Yóla.

4th. Arrive at a place of middling size, inhabited by Fellanis and governed by Haǵ Fór. On the road you pass isolated mountains.

5th. Yóla. According to the same experienced traveller, it is a journey of only fifteen days from Yóla to Kúka; seven days from Yóla to the northern frontier-town of Adamawa, called Jemmára, the governor of which is Abd-Alláhi; from thence three days to Mora, the capital of Mandara, which is five long days' journey from Kúka. My friend was informed that the shortest road from the most distant town of Adamawa to Baghirmmi, through the Ajasén, is only four (long) days. This road is now interrupted. The name of Adamawa is said to have been unknown before the time of the Fellanis, the country being named after Adama, a general of Othman dan (bingel, in Fellani, the son of) Fodi the great conqueror. But it is very probable that the kingdom of Haúdama, cited by Ibn Khaldún, is Adamawa.

Route from Yóla to Baia, according to El Mukhtár, an Arab of the tribe el Idésan, who live in Bágena, a large country ten days N. of Sansanding.

1st day. Górin (as this informant pronounced the name), the former capital of the Sultan, inhabited entirely by Mohammedans. Between Yóla and Górin, or Guren, there is no river, the Fáro coming from the W., flowing round Górin on its S. side, and then turning northward towards Yóla. Exactly at the bend of the river, on its southern bank, is Búnda. Direction S.E.

2nd. Between 1 and 2 P.M., Lamárda, inhabited by Pagans. The road lies to the left of the Fáro, which is crossed, at first setting out, at a ford in the dry season, and in a boat during the rainy season. The country plain—mountains in the distance. You then turn S.W. On the other side of the river is Tshámbe, a large place situated at the foot of the mountains, and inhabited by Fellanis.

3rd. Encamp near the Bute Pagans, between 1 and 2 o'clock P.M. The country is mountainous on both sides of the road, the Fáro being far off to the W. As throughout Adamawa, there is plenty of honey.

4th. A village of Fellanis, situated on a river running northward into the Fáro, and called Maie Koléjo. Here resides a governor of the name of Ardo Mohammed. The whole country mountainous. The inhabitants pretend that there is gold here, but that they do not know how to obtain it. Arrive between 1 and 2 o'clock P.M.

5th. Arrive at aser among the Pagans, whose king is called Njaréndi, in the midst of isolated groups of mountains. The whole country under cultivation, the crops consisting of dukhen, durra, koltshi, and cotton.

6th. At mughreb reach a Fellani village, whose governor is Joro Kábdu. The country passed through is mountainous. The inhabitants are Pagans, but very well formed.

7th. Pass the night in the Khalla, among the Pagan slaves of the Fellani.

8th. Between 11 and noon, Gánderí, a walled place, of considerable size for this country, and said to be about the same size as Gummel, built entirely of reeds, with the exception of the house of the governor and the mosque, the former being built of earth, and the latter of earth and reeds. There is a daily market.

9th. Between 1 and 2 P.M. encamp among the slaves of the Fellan. The country is mountainous: rivulets in the valley.

10th. Other Pagans. Country covered with small villages.

11th. At aser encamp near a village of the Umbúm, a large well-made tribe of

Pagans, who tattoo their bodies, make cuttings in their chins, and sharpen their teeth. They live partly in the valley, and partly on the top of the mountains.

12th. Arrive at Baía, the capital of a district of the same name, governed by a Sultan of the name of Boshi, who is under the authority of the Sultan Bundam, Bundam himself being dependent on Loel, the Sultan of Adamawa. Baía is a place like Gámderi, situated in a plain between a wadí covered with trees and the foot of the mountains; but it has not any market. The inhabitants are almost entirely naked. They have asses and sheep, but no large cattle, which is the case also in Bangbay. They have plenty of fowls, which are eaten by the men, but the women do not touch them at all; a similar distinction between the food of the males and females being observed in all these countries. They likewise eat the flesh of elephants, of which there are very many in the country, and which are caught in pits. There are also numerous parrots. The country produces much dukhen, and the banana is the most common fruit. There is no cotton. The only weapons of the people are spears of wood, which they do not poison.

Route from Yóla to Lóggun,

Which I obtained from another pilgrim of the name of Abú Bakr ben Nám, a native of Kebbi, who on his way to Mekka passed through Adamawa, where he resided a whole year. He has also given me much other information.

(Rate of travelling very slow with a caravan consisting of oxen, donkeys, and a few horses, about five hours per day.)

1st day. Bėti, a village inhabited by Fellanis, situated on a small stream of the same name, which runs from S. to N., and joins the Bénue. The country is plain.

2nd. Gúri, a large town situated on the western bank of the Fáro, a river larger than the Bénue itself, and running from S. to N. The country flat; mountains in the distance.

3rd. Bunam, a place inhabited by Fellani. All the country flat. In the morning you cross the Fáro.

4th. Tshéboa, a place inhabited by Wulemas of the Fellanis, of the tribe Ulérba. Country flat.

5th. Gárúa, a place inhabited by the Pagans of the Bata, and situated on the Bénue, which is even here so large a river as to require to be crossed in boats. Towards the W. there are mountains.

6th. Dúkka, a place inhabited by Fellani, and situated on a small streamlet. The country well shaded by trees, amongst which there are plenty of rimí. Towards the W. mountains.

7th. Géwe, situated on the other (the eastern) side of the Bénue, which has to be crossed in boats at all seasons of the year, the Yemyem being the ferrymen on the river. A large mountain called Banawa, inhabited by the Pagans called Fali, rises close over the Bénue.

8th. Bázuma, a place governed by Sultan Jamhúra. The country flat; wells and pools of water.

9th. Badési, inhabited by Fellanis; situated at the N. foot of a mountain. No streams.

10th. Bainga, a village in a district called Gídder, and governed by Sultan Omáro Imbílla. The country is mountainous, and the road here is not safe.

11th. Binder, a Fellani village. Country flat. No streams; pools of standing water.

12th. Lára, a Fellani village, with a mountain to the W.

13th. Míndif (so my Fellani informant calls what by others is called Méndefi), a Fellani village, situated at the S. foot of a very high mountain of the same name, which it takes three days to ascend. The Pagans of this district belong to the Summaia. Rocks black and red.

14th. Amawdin, a Fellani village in a mountainous country, but without running water.

15th. Jélguf, a Fellani village, situated at the foot of a small mountain, while the rest of the country is flat.

16th. Márrua, a considerable place, inhabited by Fellanis, and a market of importance, situated close to a mountain. The Sultan of this important place is Mallem Mohammed Dámraha.

17th. Patawel, a scattered place, with a considerable market on Wednesday, and governed by Sultan Ingidu.

18th. Bálaza, a Fellani village in a flat country.

19th. Makúm, the frontier place of the Fellanis, towards the territory of Mús-gaw. The country flat.

20th. In the wilderness, thickly inhabited by elephants, buffaloes, rhinoceroses, &c.

21st. Wilderness.

22nd. Wúja, a village belonging to the territory of Lóggun; but even here there are Fellanis, who come thus far with their cattle on account of the pasture-grounds. The country flat, only a few hills.

23rd. Jinna, a village in a flat, well-shaded country. To the S. of these last-mentioned places there is a most sterile desert, called (by the Fellanis) Fíli Obája, without a single tree.

24th. In the wilderness.

25th. The capital of the province Lóggun, a large town of the same name, situated on the Shári. As regards the form of the name, I must observe that the native name is Lóggéné, Lóggun being the form given to it by the Shúa Arabs. Without continuing this route farther eastward, I will only add that on the following day my informant, having crossed the Shári in the morning, slept at a village situated on the Aisu, which joins the Shári at Kússeri. Consequently, the Aisu is a branch of the Shári, and not the same river in its upper course.

Route from Yóla to Ybo, W.S.W.,

According to an educated native of Yakoba, of the name of Mállem Kadíri, who has travelled in Adamawa in almost every direction, and three years ago accompanied the important razzia made by the powerful Fellan governor of Tshám-ba, whose name is Ambasambo. Rate of travelling about 20 English miles per day.

1st day. Maibatí, a Fellan village, situated on the river Fáro. Arrive about noon. Direction almost S.

2nd. Lamardé, a village inhabited by Pagans, and situated on the Fáro, the course of which river the road follows. Mountains at a great distance. Fine country.

3rd. Tshám-ba, a considerable place, inhabited by Fellanis, and governed by the above-mentioned Ambasambo. Tshám-ba is finely situated, between the Fáro towards the E., and a large mass of mountain on the W., which is visible from a distance of seven days far beyond Yóla. This large mountain, which is called Alantika, is thickly inhabited by Pagans governed by seven different princes, and its entire circuit is said to be four days' journey. The whole country is mountainous.

4th day. Gungútí, a considerable town of the Fellanis, in a flat country, mountains being visible towards the S. You reach the place between 1 and 2 P.M., having in the morning crossed the Fáro, which, during the rains, and for two months afterwards, is as broad as from the western to the eastern gate of Kuka, and is fordable here during seven months of the year.

5th. Sleep in the wilderness. The country is only a little hilly, and is full of wild animals. Principal fruit-trees, gígiña and gonda.

6th. Ambána, a Pagan tribe, on a river running from S.W. to N.E., and joining the Fáro. Towards S. and W. there are mountains. The whole country uncultivated.

7th. Mumberé, a tribe of Pagans living on the mountains. The country mountainous, the road itself leading over the mountains, but no watercourse.

8th. Rua-n-Dórina (the Haussa name, meaning "a lake inhabited by hippopotami"), a considerable lake among the mountains. A long day. Encamp at aser. No village.

9th. Sambó, a considerable place, inhabited by Fellanis. Country only a little hilly; water close under the surface.

10th. Adamajigera, a village governed by the Fellani Adama, and enclosed by mountains on every side. In the valley a fresh stream runs close to the village.

11th. Warwándu, a village inhabited by Pagans, and situated in a plain, through which the Fáro takes its course, being here from S. to N.

12th. Sleep in the forest. Country flat, thickly covered with trees. No inhabitants.

13th. Between 9 and 10 A.M. arrive at the considerable river called Jeren, running from W. to E. (?), and called by the Hausa people Kogí-n-Tibátí, from the large Fellani town of the name of Tibatí, situated on the S. shore of the river, which is to be crossed only in boats.

14th. Garí-n-Katshélla Búte, as the name implies, the residence of the chieftain of the Búte Pagans. The whole road through forests. No river.

15th. Garí-n-Katshélla Tekár, the residence of the chief of the Tekár. The whole country so thickly covered with forest, that you can scarcely get sight of the sun.

16th. Garí-n-Katshélla Yémyém, the ill-famed Pagan tribe. All forest.

17th. Garí-n-Móntsheran Búte, another chief of the Búte. Country plain.

18th. A Pagan settlement at the foot and on the top of a mountain called Ingua.

19th. Garí-n-serkí-n-Yémyém, the residence of the Sultan of these cannibals, situated in a valley thickly covered with trees.

20th. Garí-n-serkí-n-Fáнду, another tribe of Pagans, who have each their particular language. They are all armed with bows and arrows.

21st. Garí-n-serkí-n-Tekár, residence of the chief of the Tekár, who, according to my informant, give themselves four cuts close under the eye, a little towards the ear.

22nd. Garí-n-Katshélla-n-Búm, situated on another large river, not passable, except in boats, and called (by the Hausa people) Rua-n-Kado. It runs from E. to W.

23rd. Sleep on the northern shore of the same river, here called Baki-n-kogí-Jetém, after the Pagan inhabitants of this country called Jetém. It winds along among mountains.

24th. A village of the Mó, a large tribe of Pagans, living on the top of the mountains situated on the same river. All this tribe are armed with guns. A long day's journey till aser.

25th. Another tribe, called Abó, on a rivulet winding through the mountains. All armed with guns. On your road you see the town of Umbli, with a large mountain towards the S.

26th. Dingding, another Pagan tribe, who eat clay, which they mix with butter.

27th. Yúrua, a Pagan tribe, armed with guns, and living on the mountains.

28th. Pó, another tribe, living principally on sugar-cane, which they boil and eat like honey. Mountainous.

29th. Ybo, dwelling in nine villages on the sea-shore, called by my informant Baki-n-rua. The Ybo have neither cattle, horses, nor asses, but plenty of large sheep, goats, swine, and fowls. The expedition which my informant accompanied spent two months in Ybo, plundering the whole country and carrying away a great many slaves. Since that time the Fellanis can in some respects truly say that their empire extends to the sea, of which Bello vainly boasted; for now every year the Ybos and their neighbours bring slaves, salt, and cowries, as a kind of tribute to the governor of Tshám-ba. The expedition afterwards took another direction; and from Garí-n-Katshélla Búm went to Bábo (Bafo?), in six long days' march, this country being three days to the N. of Ybo. But my informant cannot give any distinct account of this part of his journey; the only interesting fact which he is able to relate being that E. of Bábo there is a large town called Tshó, in a mountainous district. This memorable expedition was altogether absent two years.

Route from Tshám-ba to Baia.

1st. Lamardé (not the place of that name already mentioned), a journey of only four hours. The river Fíro is crossed before leaving the town of Tshám-ba.

2nd. Gabdómana, inhabited by Pagans. Country mountainous.

3rd. Sleep in the wood.

4th. Bére, a settlement of Pagans on the mountains. The country irrigated by small streams.

5th. Umbúm, a village of Pagans on the mountains.

6th. Umbúm bálbél, the principal settlement of the Umbúm, situated at the W. foot of a mountain, the country being also bounded by mountains towards the W.

7th. Katir, another Pagan tribe in the mountains. Cross the Fáro, which runs from E. to W., being always near the road. It is passable only in boats.

8th. Yángaré, a settlement of a section of the Yemyem of this name, in a mountainous country through which a stream runs towards the Fáro.

9th. Yére, a settlement of Pagans in an extensive plain, without trees, but irrigated by water-courses.

10th. Baia, a place inhabited entirely by Pagans, and governed by a great many petty chiefs. The country is flat and all open towards the W., while E. of Baia there is a mountain.

Route from Katágum to Bobéru, almost due S.

1st day. Early in the morning, between 9 and 10 o'clock, you reach Sakkua, a large place surrounded by an earth-wall, on the E. bank of the Kogí Katágum, the water of which is used by the inhabitants. In the summer there is no stream, but merely pools of water. The houses of Sakkua are built partly of earth and partly of hashish. There is a market held here on Saturday. On the road you pass many small villages.

2nd. About 11 o'clock arrive at Kéffi, a large village surrounded by a wooden fence, and belonging to the province of Katágum. Many small villages on the road.

3rd. An hour after midday reach Hardawa, a large place surrounded by an earth-wall, still under Katágum. On the road you pass many villages. The soil consists of sand, and there are but few trees.

4th. Mésaw, a large place surrounded by an earth-wall, the houses being, as usual, built of mud, with pointed roofs of hashish, or the reed of ghussub. The palace of Yerína alone is built entirely of earth. The inhabitants are all of them Fellanis. A considerable market is held here on Friday. All the soil sand.

5th. About noon Dáraso, a large walled place belonging to the province of Bawshi. In the morning you cross a stream in the midst of the forest. From Dáraso the road turns a little to the E. of S. From this place there is a road to Bawshi, which is given below.

6th. About two or half-past two o'clock P.M. reach Tawía, a large place with an earth-wall now in decay, where there are many Pagans. All thick forest.

7th. Early in the morning, about 9 o'clock, arrive at Bobéru, a large walled place, which is said to have received its name from the late Sultan, who died nine years ago. The present Sultan is Kuránga, a Fellani. His house is the only good building in the place, the other houses as usual.

From Dáraso to Bawshi.

1st day. About Aser reach Sóro, a small open place belonging to Bawshi, situated at the western foot of a rock. The road lies through a mountainous country, the first half being thickly wooded.

2nd. About 1 o'clock P.M. arrive at Kírfi, a large open place under the rock, inhabited entirely by Pagans. The whole road is intersected by high mountains, with living [perennial?] springs. All Pagans.

3rd. About 11 o'clock A.M., Tyrrem, a large open place, surrounded by mountains towards the E. and S. On the road are small villages situated on the tops of the mountains, and inhabited by Pagans.

4th. Early in the morning, about 9 o'clock, arrive at Yákoba. All the road mountainous, with small villages on the tops of the mountains.

From Bobéru to Yákoba.

1st day. About 11 o'clock A.M. reach Berí-berí, a large open place situated in a broad sandy plain, the mountains being in the distance. The houses are not of earth, but are merely huts made of hashish. The place is inhabited by Fellanis and Berawnís. It belongs to the province of Mésaw. The inhabitants drink the waters of a river passing Berí-berí, and running towards Karé-karé.

2nd. About Aser reach Sémmeni, a large open place situated on a mountain. The inhabitants are all Pagans. The road mountainous, with villages on the tops of the mountains.

3rd. About half-past 1 o'clock P.M. reach Tyrrem.

4th. Yákoba.

Route from Katágum to Shéra, S.S. W.

1st day. About Aser reach Gubú, a large open place belonging to the province of Katágum. The country open, partly cultivated and inhabited, and partly covered with forest.

2nd. About 11 o'clock A.M. reach Uzum, a small open village belonging to the province of Katágum. The whole country is well cultivated, with many villages.

3rd. About noon arrive at Shéra, a considerable place, fortified by nature from its position among the rocks around it, which leave only a narrow approach from N.W. and S.; otherwise there is no wall. Most of the houses are as usual in the larger places, some only being of hashish. The house of the governor is built of earth. The market is of no importance.

From Shéra to Bawshi. - W., a little S.

1st day. About half-past 1 o'clock P.M. arrive at Fagam, a place larger than Shéra, surrounded by a mud wall, being the frontier of the province of Kanó towards the S. The country flat.

2nd. About 11 o'clock A.M., Gánjua, a large open place belonging to Bawshi. All the houses are built of hashish, that of the governor alone being of earth. The country mountainous, with many springs and pools of water. Large numbers of palm trees.

2nd. About Aser arrive at Yákoba. Road through a mountainous country.

From Kátáb to Yákoba.

1st day. About Aser reach Alhajji, a considerable village belonging to the province of Zaria, and situated at the W. foot of a mountain. All the road through forest.

2nd. About noon arrive at Sabó-n-birni, a small village built of hashish. The road is partly covered with forest and partly cultivated; but there are no villages, the people during the rainy season coming from a great distance to cultivate the country.

3rd. About noon reach Rírne, a considerable place, surrounded by an earth-wall, situated where the roads from Kanó and Kátáb meet. A market is held here every Tuesday.

4th. About 1 o'clock P.M. reach Ambutú, a village situated at the foot of a mountain, on the top of which there is another place of the same name. The inhabitants, who are very ferocious, pass a bone through their mouth. They do not pay tribute to the Fellanis, and constantly interrupt the communication, as is just now the case. There is a rivulet near the first village which runs into the Gurára, one of the tributary streams of the Kwara. The whole road through forest.

5th. About 1 o'clock P.M. reach Warji, a village situated at the foot of a large mountain winding round far to the W., on the top of which there are other villages of the same name, whose inhabitants wage war against the Fellanis, having [late?] killed the eldest son of the governor of Kanó, to whom the inhabitants in the valley pay tribute. There is a particular kind of cattle here called Mutúru, smaller than the ox, with shorter legs, and without the hump of fat on its back.

6th. About Aser reach Makínlawel, a considerable place with an earth-wall, situated in the plain at the S.E. foot of the large mountain or mountain-range already mentioned. The whole country is laid out in cultivated fields.

7th. After Aser arrive at Sáranda. The road partly wood and partly cultivated.

8th. At noon Yákoba.

Route from Kanó to Kúha, by the way of Khadéja, or the Middle road, there being three roads, viz., by Katágum or the Southern, by Khadéja, and by Gúmmel.

1st day. About 1 P.M. reach Gódia, a walled place, where the governor of Kanó has a house.

2nd. Half-past 1 o'clock P.M. reach a place called Gaia, after having passed at about 1 A.M. a large Wadí, which has water only in the rainy season.

3rd. About Aser arrive at Dútshi, after having in the morning crossed a stream called Dedúrru, and about an hour before midday an almost deserted place called Katá-katá.

4th. About Aser reach Zogó, a large open place, after having in the morning crossed the Kadwana, which runs towards Katágum. Many small villages on the road.

5th. Before Aser reach Khadéja, a large place, the residence of the governor, surrounded by a wall of great extent, but not inclosing so large an open area as Katshna or Kanó. The entire space however within the walls is inhabited. The houses consist of collections of circular huts and sheds of hashísh surrounded by a mud wall. This is the last place on the road from Kanó where mariná or dyeing with indigo is met with; but there is no other business carried on here, as the inhabitants employ themselves in roving expeditions or razzias, for which the position of the place is favourable. To the S. of the town is a Wadí running down towards Bede, with pools of standing water during the dry season, the banks on either side being laid out in corn fields.

6th. About 11 o'clock reach Garóngabbes, a walled town smaller than Khadéja, on the other side of which commences the territory of the Sheikh. The whole country through which you pass is divided into numerous small villages.

7th. At Aser arrive at Allamégo, a deserted place. The whole country covered with forest.

8th. About 1 o'clock P.M. reach Kálemrí, a large place situated in a sandy plain and surrounded by a wall built of sand, the houses being of the usual materials. As far as Bendí, a place surrounded by a wooden fence and belonging to the Gala-dúma(?) of Borná, the whole country is covered with wood. At this place the province of Manga commences.

9th. Reach Donári about Aser, a large place surrounded by an earth wall; after having passed a small Wadí called Wáni about 1 o'clock P.M. There is no village on the road, and all is covered with wood.

10th. Arrive about half-past 1 P.M. at Anganawen, a place of middling size, with an earth wall. All the country covered with wood.

11th. Reach an open place or valley, about half-past 11 A.M. The houses consist of earth and hashísh. The entire road through forest.

12th. About noon arrive at Kusseluá, an open place. The whole country covered with wood.

13th. About 4 o'clock P.M. an open place called Kashúmna, situated on the side of a Wadí, which comes down from Katágum, and passing by Mikibá joins the Yaw. In this Wadí there are pools of standing water during the dry season, and its banks are laid out in corn fields. The whole country wilderness.

14th. About 1 P.M. Mikibá, an open place, situated on the same Wadí. No cultivation on the road.

15th. About 1 o'clock P.M. reach a well called Kaskawa, where you encamp. No village, but shepherds.

16th. About the same time arrive at an open place called Kinshándi. This day you pass some small villages on the road.

17th. Reach a considerable open place called Búa, a domain of the Sheikh of Borná, whose slaves cultivate the fields. On the road are numerous villages, and the whole country in cultivation.

18th. Between 11 and 12 o'clock arrive at a small village called Kangárruá. Numerous villages.

19th. About Aser reach Kalíluá, after having passed many villages on your road. You here see the trees of Kúka.

20th. In about two hours arrive at Kúka.

Northern Route from Kanó to Khadéja.

1st day. A little after midday, Gezawa, a walled place with huts of hashísh. All the country cultivated.

2nd. About Aser, Zákeré, a large walled place, the houses of which are built of earth and hashísh. Many villages on the road.

3rd. A little before sunset reach Kílli, a considerable walled place: the houses as well as the wall being built of earth. Only a few villages on your road.

4th. About Aser arrive at Merké, a large walled town built entirely of earth. You pass many villages, all belonging to the province of Khadéja.

5th. About an hour before noon reach Askáundu, a large open village, with huts of hashish.

6th. Early in the morning, about 9 o'clock, reach Khadéja, after having passed many villages.

Route from Kanó to Kúka, by the way of Gúmmel.

1st day. A little after midday Gezawa.

2nd. About 10 o'clock A.M., Gabesawa, an open place with a considerable market, which is held every other day, as is also the case with Gezawa, so that there is every day a market at one of these two places.

3rd. In about three hours reach Kúka-meruá.

4th. About Aser arrive at Gérki, a large walled place; the houses consisting of earth and hashish. In the morning you pass a small open place called Amáguá, and about an hour before midday Dóko, a village situated in the midst of the wood.

5th. About 2 o'clock P.M. reach Gúmmel, the first place belonging to the Sheikh, surrounded by a wall of earth, and a wooden fence, as likewise by two ditches, one inside and the other outside. Its Sunday (láhedí) market is important, though there are no manufactures in the town, which is the residence of the former governor, Daw Tanóna. About 9 o'clock in the morning you pass an open village called Delládi, and further on a walled place called Birmenawa.

Gúmmel, March 13, 1851.—Here in this place, where I arrived yesterday, accompanied by a very amiable and well educated Sherif from Fas, I continue this itinerary, which, as far as I have seen, is very correct, with the exception that there is a market here on Friday, Saturday, and Sunday; the most important being that on Saturday.

6th. About half-past 1 P.M. reach an open village called Mai Magariá. The whole country is cultivated, and there are a few small villages on the road. The fields contain only a few large trees.

7th. Between 2 and 3 P.M. arrive at Taganáma, a large place surrounded by a wooden fence. On the road you pass a deserted place called Fernaski, which has been plundered by the people of Khadéja.

8th. About 1 P.M. reach a small walled place called Ingleri, belonging to the governor of Máshna. The country covered with large trees.

9th. Máshna, a town of the same size as Tasawa, surrounded by a wooden fence, situated at the S. base of a considerable hill, while also towards the S. there is another hill of less size. The houses consist of earth and hashish. The market is held on Sunday. The present governor is Barma Kakámí.

10th. About 1 P.M. reach a small village called Berturí, after having in the morning passed Gogi, an open place situated at the foot of a mountain, and governed by the brother of the governor of Máshna.

11th. About 11 A.M. arrive at Súllerí, a large open place belonging to the governor of Minyo, with a market on Friday. In the morning you pass Séggrarí, a small village.

12th. In the morning reach a considerable place called Boné, situated at the S. base of a large hill, with the house of a governor. The country woody.

13th. About Aser arrive at Túngulé, a village with plenty of date trees, situated at the S.W. foot of a mountain or hill. The road lies through a country covered with wood, but about an hour before midday you pass a village called Gasem, situated on a hill.

14th. About 9 A.M. reach Minyo, a large open place situated in the midst of the sand, and consisting entirely of hashish, with the exception of the house of the governor, Ibrahim Kóso, who has to deliver the tribute to Abder Rahman, the brother of the Sheikh of Bornú. A considerable market is held here on Friday.

15th. About 11 A.M. reach Kadaláfiua, a large open place belonging to Manga, situated in a Wadí containing numerous trees, the country, which is all sand,

being in general open. Much trona (natron) is found here, and constitutes a very important branch of trade with Nyffi, by the way of Kanó.

16th. About the same time reach Berí Bérshi, a now deserted village, situated on a Wadi where there is good salt. The entire country is one open sandy plain, with isolated hamlets.

17th. About 1 P.M. arrive at Katafúliram, a small deserted village. All the country consists of sand without trees.

18th. About 1 P.M. reach Dembáram, a large place belonging to the district of Astéka, situated in the sand, and built entirely of the reed of the ghussub.

19th. About Aser reach Berberuá, a large walled place. The whole country is nothing but sand. No wells.

20th. Early in the morning, between 9 and 10 o'clock, reach Debággo, a small village situated on a branch of the river Yaw, which is dry in summer. In addition to ghussub and onions a little corn is cultivated here. There is no more sand, and the soil is fertile, the country being covered with trees.

21st. Encamp at what hour you please, in a district called Kóçam, consisting of many small villages.

22nd. Encamp in the same district with the tribe named Mebber.

23rd. About 1 P.M. reach Buá, the country densely peopled.

24th. About 11 A.M. encamp in the district called Kagárruá.

25th. At Aser, Kalilúá.

26th. Early in the morning arrive at Kúka.

If you desire to take a shorter road, and not go by Minyo, you proceed direct from Máshna, and between 11 and 12 o'clock reach Bendí on the Khadéja road—this road by Gúmmel, Máshna, Bendí, &c., being at present the general caravan road between Kanó and Bornú, as it is by far the safest.

Second Letter from Dr. Barth to Mr. Petermann.

Route from Kanó to Toto, viâ Zaria.

1st day. The direction S.W. as far as Zaria, then S.

2nd. Between 10 and 11 A.M. reach a place called Mádóbí, with a market.

3rd. Between 9 and 10 A.M. reach the town of Bebjí.

4th. About 1 P.M. arrive at Rimi-n-Kawra, a number of villages, with a rivulet, running eastward.

5th. About 9 A.M. reach Baki-n-Káminda, a group of scattered villages.

6th. About 11 A.M. reach a walled town, called Dansóshia, rich in date trees. Here is the frontier between the province of Kanó and that of Zaria, marked by a large wadi, dry in summer.

7th. A little after noon reach a small river running eastward, but afterwards turning to the S., and uniting its waters with those of the Kadúna, which receives all the water of this part of the country. The river is called Kubútutú, and there is a village on its bank, called Anshó.

8th. About 11 A.M., after a journey through a woody country, reach Rúma, a large place, but thinly inhabited, and with the walls in a state of decay.

9th. About the same time you reach a walled place, called Likóro, where there is a market every other day. All the country is thickly wooded, and not cultivated.

10th. Between 9 and 10 in the morning, after having crossed a river, which sometimes in the rainy season it is difficult to pass, you arrive at Zaria.*

11th. Between 11 and 12 A.M. arrive at a village called Ungua Arendé. Small water-pools on the road.

12th. About 11 A.M. reach Kaséllu, a walled place, with the wall in a state of decay, and with a market held on every other day.

13th. About the same time at Gímba, a large walled place, but thinly inhabited.

14th. Reach Mátari, a large place. Between Gímba and Mátari, nearer to the latter place, there is a wadi, which during the rainy season can only be crossed in boats.

* Though Clapperton proceeded on this road as far as Zaria, there are many new particulars in this itinerary.

15th. Kabí, a considerable walled market-place.

16th. Reach a small village, called Kásabó, situated on a mountain range running eastward. The whole country is mountainous, and a little before you reach Kásabó there is a high mountain with another village on its top.

17th. Encamp in the forest called Dawa serkí-n-Fawa, where there is a wadí, dry during the hot season.

18th. A small village of the district Kadára, plundered by the Fellanis.

19th. During the dry season you reach a place called Tére, while in the rainy season you encamp on the shore of the Gurára, one of the branches of the Kadúna, which cannot be crossed but in boats. The country mountainous.

20th. Reach a small village called Kámané. Country mountainous.

21st. A small place, called Káterí, situated on a wooded wadí, with water at all seasons of the year.

22nd. A scattered village, called Golanínda, inhabited entirely by Fellanis. The country level, with mountains at a distance.

23rd. Reach Kogáro, a considerable market-place. Country mountainous, irrigated by many streamlets.

24th. Fajári, a small place with a wall in decay. Country plain, with plenty of water.

25th. Bagáji, a considerable walled market-place.

26th. Kéfi Abdesénga, a large place, with a market every day. There is a high mountain to the W. The country in general is flat. Plenty of streamlets.

27th. Gongóndara, a large place, with a wall in decay. The mountains at some distance. Much water.

28th. Guágua, a place of middle size. A mountain to the E.

29th. Támma, a large walled place in a plain, with much water.

30th. Dógerí, a place of middle size, wall in decay, the frontier of the extensive province of Zaria and of the independent kingdom of Tanda.

31st. Ogobé, a large, walled market-place, belonging to Toto. No mountains, but much water.

32nd. Gano, a considerable open place. Country flat, plenty of trees, particularly of those called maja (the gum-tree).

33rd. Arrive at Toto. This place, according to my informant, is of about the same size as Kanó; but is more thickly inhabited, and is divided into two distinct quarters, the Western and the Eastern, the former being inhabited by the natives or the Katawa, who have a distinct language, and are pagans, while the eastern quarter is the dwelling-place of the Moslems, viz., people from Katshna, Kanó, and Bornú, who have a sultan for themselves, El Imán. According to my informant, El Imán is not the Sultan or Governor of the whole town, the town and province of Toto being under the direct government of the Sultan of Tanda, whose name is Shémmage. To the W. of the town there is a rivulet called Ráfi-n-Konáma, at the foot of a mountain.

Three days to the S. of Toto there is a country called Tágara, whose inhabitants, called Kátun-kárfi* by the Hausa people, bring European merchandise and cowries to the market of Toto. My informant, like every one else in the interior, has no idea of the distance to the ocean, nor does he know anything about the Tshadda, which river is certainly identical with the Benue, and must be near to Toto.

From Toto to Yakóba there are said to be 7 days.

Route from Gínga (Gonja?) to Sákatú,

According to two different informants, one of whom is the same person who gave me the route to Toto; the other is a man who has travelled more than twenty years on the Bilád el Súdán, or Desert, and is a brother of a servant of Abd Allah Clapperton.

Direction N.E. Road stony. The rate of travelling is slow, and on asses, encamping generally between 11 and 12 o'clock. About 6 hours per day.

1st day. Masáka, a small village; merchandise, kola nuts.

2nd. Village called Turú.

3rd. A place rather larger, called Kadeña, belonging to the district of Yensala.

* Katu-n-kárfi, iron district.—Ed.

- 4th. After having crossed a river running towards the E., arrive at Kañia.
- 5th. Yendi, a well-known place of importance (Dahomey?).
- 6th. Sakaigo, a small village.
- 7th. Maizabbi, a small village.
- 8th. The large town of Sânsanimángo.
- 9th. A small village, called Gángari-n-gulbí, situated on a water of great extent (R. Galbí?).
- 10th. A deserted village, called by the caravan travellers Garí-n-mutúm daca.
- 11th. A small village, called Maitukáne.
- 12th. Belgú, a considerable place with plenty of gígíñia, a kind of palm-tree peculiar to Bilád el Sudan.
- 13th. Village called Fállalé, built partly upon the rock.
- 19th. Fámma, a large place, and the residence of an independent sultan, who wages continual war with Borgu. The language is not Fellani, but a retana or gibberish. From this place the territory of the Fellanis begins.
- 20th. Kóre, a small place.
- 21st. A place called by caravan travellers Garí-n-maifarí-n-doki.
- 22nd. A place called Majóri, situated at the northern basis of a mountain. Hereabouts is a river called Ráfa-n-góra, which is sometimes crossed by swimming on skins.
- 23rd. A place called Sudumélli sabó.
- 24th. Encamp near to Sudumélli sófo (old), a large but deserted place.
- 25th. A considerable town, called Dágu, situated near to a river called Mákura.
- 26th. A village whose name my informants do not recollect.
- 27th. A place of middle size, called Kurkujángu.
- 29th. Baki-n-Kúmba, a large place situated on the W. shore of the Kawúra. Here are a great many boats.
- 30th. Cross the river towards the E., and encamp near Baki-n-rúa, a small place on the opposite shore.
- 31st. Foga, a place of middle size, but thickly inhabited on account of the excellent red salt which is found here, and constitutes an important article of trade.
- 32nd. A small village called Béngo.
- 33rd. Yéllu, a large place with a wall of earth; the first walled town on this road.
- 34th. A village called Kúka.
- 35th. Another walled town, called Gúlma.
- 36th. Encamp in the district called Gáwasu, from which the walls of Birni-n-Kébbi are visible in the distance to the right.
- 37th. Encamp in the same rich and thickly inhabited district, full of cattle and rice.
- 38th. Still the same rich district.
- 39th. You arrive at Sákatú.

Itinerary from Karnak Baghrimmi to Bang-bay.

- 1st day. Masseña, a large place of Baghrimmi.
- 2nd. Arrive at the river Ba-ír, which runs eastwards, and is called so after a town of the name of Ir, situated on the other side of the river. (Ba means water, river.)
- 3rd. Batshikám, a small town belonging to Baghrimmi.
- 4th. Early in the morning reach Garám, which you leave in the afternoon about 2 p.m., and sleep in the forest.
- 5th. Láffana, situated on a watercourse running E.
- 6th. Embarked in a boat, followed the river, and slept on its bank. Does not remember the name of the river.
- 7th. Reached Búso in the morning, a considerable place, with a powerful sultan.
- 8th. Mirti, an island in the Sháry, with a great many boats. The river is full of crocodiles, and the inhabitants do not venture to go near, but fetch water from a well dug expressly for this purpose at some distance.
- 9th. Halánga, a place under the same government as Búso.
- 10th. A large town, called Tabé, inhabited almost entirely by Mohametans.
- 11th. Gadáng, a village whose inhabitants are pagans.
- 12th. Kiár, a small village.

13th. A considerable place, belonging to the powerful sultan Ali Fenjár. All these places are entirely built of hashish, or rather ghussub straw. The country is rich in horses, and is one level.

14th. The residence of Sultan Bang-Dam. The country is flat, and is covered with small villages, shaded by fine trees. The soil sandy. All the inhabitants are naked, excepting the sultan, who wears a robe. Their principal food is horseflesh.

15th. A large place in the province, called Isemrai, the residence of the sultan, Bang Wonja. The soil is here clayey.

16th. Another town of Isemrai, the residence of the sultan Bárso. Soil continues clayey. The wells are from two to three fathoms deep. Ghafúli is the principal produce and food. Some large trees.

17th. The sultan Fatsháng Gongawe, whose country is thickly inhabited. There are a great many valleys, dry except in the rainy season, when the country is impassable.

18th. After a long day's journey arrive at Gábberi, a large place. All these petty kingdoms make war on each other, and the inhabitants kidnap each other. Nearly all these people, from the beginning of Isemrai, eat their dogs, though they have plenty of cattle as well as of horses. Their idol is a tree of the kind of jumés, as the Arabs call it, round which they kill dogs and sheep, while they make a dreadful music by beating on dried skins. They are not armed with bow or spear, but only with the sling, which they call jigaji in their own language.

19th. Arrive at Korín níná, a large place, residence of the sultan Koina. It is strongly fortified for this country, being first surrounded by an earth wall, then at a greater distance by a fence of wood, outside of which there is a ditch skirted by trees. The town is surrounded by a great many villages. The inhabitants, pagans of course, wear nothing but a girdle of leather. The principal produce of the country consists in beans.

20th. Enter another territory, called Sará, belonging to the Sultan Gósdega, who resides in a large open place. Here, besides beans, plenty of ghussub and ghafúli is cultivated; and a tree grows here, which is of great use to the inhabitants, who not only eat its fruit, which resembles dates, but use its pith instead of butter and oil: it is called táber, and has a large top, but small leaves.

21st. Reach Sarángakúmra, another place belonging to Gósdega, who is quite independent. The inhabitants drink the water of a standing pool.

22nd. After a good day's journey arrive at Sará bedai, residence of the Sultan Sariá, who has plenty of cavalry at his command.

23rd. Yaldáng, inhabited by people of the great tribe of the Búa.

24th. Arrive at a place called Gamkúl. The country has now changed, and has acquired another aspect; for instead of clay, the soil consists of sand; and instead of a monotonous plain, where water is only obtained from wells, the country is mountainous, the mountains and hills being covered with trees, and rivulets rushing down from them. It is thickly inhabited by elephants, giraffes, lions, and swine; this latter animal constituting the principal food of the inhabitants.

25th. After having crossed the mountain range, arrive at a place called Dañ Mádobó, situated at the southern base of the mountains, and the residence of the Sultan Garé. Cotton, dúrra, and ghafúli are cultivated.

26th. Dañ Bébe, the residence of Sultan Gárgodá. In this part of the country there are no watercourses but in the rainy season; produces cotton and dúrra.

27th. Komé, in a mountainous country. While the fields are on the slopes and tops of the hills and mountains, the inhabitants live in the valleys, not retiring to the mountains but in case of war.

28th. Kómaré, with a few Mahometans. No dress but a girt round the loins. A rock is their idol. Country mountainous.

29th. Andí, after a whole day's journey. The people, called Sójiga, surpass their neighbours in civilization; for they dress not only themselves, but even their horses. The country all mountainous.

30th. Burdá, situated on a lake of great extent, considerable depth, and full of fish; enclosed by mountains all round. It is called Garmánga.

31st. Támkí, in a mountainous country, producing dúrra, besides which the inhabitants live principally on lizards, which they cook. They are all Pagans, of a dark black colour, armed with spear and arrow. While the men wear clothes, at least a shirt, the women go naked.

32nd. Góberá, whose inhabitants go naked. The country mountainous, covered with many trees.

33rd. My referents reached Bang-bay, situated on the south bank of a large river running eastward, and called here Babay, that is to say, the river of Bay. There are a great many boats on the river, and it is full of fish. Bang-bay is the residence of the Sultan Sará Gufi. The people live like animals, and are only armed with slings. My referent, or rather one of the two brothers, viz., Agít Búrku, though he made a stay of three years at Bang-bay, could not give me any information as to the countries farther to the S. But to satisfy my curiosity he brought to me a son of his Majesty the King of Bang-bay, by name Tikórkum Kásemtú, who condescended for a few cowries to sing and dance before me after the fashion of his country: I am sorry to say, however, that the prince's intellect was not clear enough to give me much information. Besides a few words of his own language, I could only make out the names of four countries or districts to the S. of Bang-bay, with the names of their respective petty sultans. These are Tshik-íkaná, with the Sultan Nie Dan tshin Bay kóbbo; Urdanjé, with Bay Kóbelé; Négeré, with Ingigge du Kúddu; and Jiggikábera, with Sultan Bang Umkaiji: this last is a large place. All these districts and towns (for the name represents both) are on or not far from a very large lake, called Inji koró. On anxiously inquiring after this lake I was told that there were seven such waters almost parallel to each other farther to the S., the names of three of which are Inji Kemáda, Inji man-máde, and Inji mantó.

A few Words of the Bang-bay Language.

English.	Bang-bay.	English.	Bang-bay.
sun	kár	horse	ngélla
moon	naí	elephant	dakír
stars	koëyé	sheep	biñan jélleba
heaven	tár	pig	berí
rain	ínjiketár	dog	bissí
God (idol)	Omaji	lion	tobai
rainy season	bár	milk	imbá
dry	jénne	durra	wa
wind	múla múla baig	spear	ninga
fire	purñiállaba	sling	miá
water	inji, man	dress	kobú
man	dinga	guest, friend	baje
people	bémea	enemy	jejáugejé
father	bábunja	good	májjibai
mother	komé	bad	korál
woman	denétéma ?	warm	wulbaái
head	daigélle	cold	ótoko
eye	kamtó	to-day	biunétéma
ear	dudú	to-morrow	baralínga
mouth	taríbeglem	come, imp.	ideromto
heart	mumtúm	go, imp.	aw

Route from Timbuktú to Sakatú, by Mohammed el Anaia, who performed the journey in quick marches.

In eight days reached Humberi, a large town situated on a mountain, with a considerable market every day. According to Mohammed el Anaia, Humberi belongs to the Fellani residing in Timbuktú, and the language is likewise Fellani; but, according to another traveller, the language is identical with that of Timbuktú.

15. In 7 days, Harbánda, at the foot of a mountain: it belongs to the Fellani, but not to those of Sakatú. It is situated on a tributary of the Kawara river.

16. In 1 day, Elbetáko, a large place, with considerable market, under Khalílu, who resides in Gandu.

20. In 4 days, Tankála, a large place, and residence of the sultan Abu-l-Hassan.

24. In 4 days, Sei, a large place on the banks of the Kawara, where the same language is spoken as in Timbuktú.

- 31½. In 7½ days, Gándu, the residence of Al Khalíli's, larger than Sakatú.
 34. In 2½ days, Sakatú.

Route from El Dra to Timbuktú, according to Dara el Sacktaníeh, who performed this journey nine times: quick marches—halts not taken into account.

1 day's journey to the well of El Mengúb; arrived there about 1 o'clock P.M.

5½. On the fifth day to Tháb-il-belt, a village with Kasr, and a plantation of palms, fig, almond, and fruit trees, with springs. Residence of the Ueled Sidi Háj el' Arbi.

11. 6 days, the well Díssia, with water convenient and good.

15½. 4½ days, the well Shenáshan; sandy desert, heights in the distance.

20. 4½ days, the well Tágmiant, with good water.

24. 4 days, Taödeni, said to be a considerable place, with houses of earth. The chief of the place is the Kaid Sin. Salt, of excellent quality, is found 4 feet below the surface of the ground, and is exported in pieces about 4 feet long, 1½ feet broad, and upwards of 1 foot thick.

27½. 3½ days to the well, Agilt el Khaná-shish.

29. 1½ days to the deep well, Unán. Good water.

34. 4½ days, Arauan, a considerable place, with market: the inhabitants Arabs. From Arauan to Timbuktú 5 more days.

*A few Words of the Timbuktú Language.**

English.	Timbuktú.	English.	Timbuktú.
sun	waina	wood	géngi
moon	héndu	tree	tugúrri
heaven	bíni	timber	tugúrrimi
fire	nóni	gold	(dohol)
rain	bana	silver	ansarfo
lightning	hírri	iron	guro
water	haeri	copper	guro kire
year	njúm	bronze	guro kára
day	sári	bread	tákulá
month	héndu	meat	(hám)
to-day	hánuo	milk	{ wa gáni
to-morrow	soba		{ wa búnu
yesterday	bikigi	cheese	túndi
the day after to- morrow	{ sobaschi	salt	kíri
man	hár	pepper	déndi
woman	wai	ghussub	haini
son	isakaina	ghafuli	sába
daughter	waikaina	rice	mu
brother	nehar mai	beans	dúnguri
sister	newai mi	basin	tsú
father	nibába	kettle	kusu
mother	nia	spoon	súrto
horse	béri	place, village	koira
camel	yu	town	koira bér
ass	fírka	house	ho
mule	alimbána	door	gambú
sheep	figi	room	téska
goat	héunki	bed	dári
dog	héuntschi	mat	tángara
lion	koro	boot	hí
jackal	héuntschi fútú	oar	kai
hare	ingiri	blacksmith	mallem
river	isa	shepherd	figigárkoi

* Which differ, according to Dr. Latham, from the Emghedesie only in representing a different dialect.—ED.

*Vocabulary of Budduma, spoken by the Inhabitants of the Islands in Lake Chad.**

English.	Budduma.	English.	Budduma.
sun	áji	elbow	injirmé
moon	kiá	hand	
star	shelágo	finger	
dry season	kárbai	nail	
rainy season	hómar	leg	tshú
water	ámai	foot	kairétshú
rain	imán	ankle bone	ilitshu
fire	aw	toe	lullé
cloud	birsá	skin	tshírregu
fog	delámdelám	word, language	niána
wind	ashí	intellect	ánkel (Born.)
dawn	kúádu	camel	lógomi
morning	hawmagiú	ox	sa
day		cow	
night		ox of burden	támmu
man	saúai	horse	bokór
people	migó	sheep	
woman	ingerím	goat	
father	ba	bird	
mother	yai	fish	
son	igenai	sea	kúlú
daughter	diggeram	river	tshúllego
girl	ku?	mountain	
brother	the Bornúese	island	
sister		milk	ini
grandson		sour milk	denám
son-in-law	amít	millet	fío
daughter-in-law	amiró	corn	miaw
grandfather	kágai	meat	
grandmother	bíru	house	
head	kú	hut	
eye	yíl	boat	púm
ear	summón	oar	tuáu
mouth	gai	spear	lai
lip, upper	gai ngedai	arrow	karnígi
lip, lower	gai nge fari	good	ngilla (Born. ?)
tooth	sannai	bad	abi
tongue	télam (Born.)	warm	jerai
front	bahán	cold	sómar
hair	njíggo	to-day	tináim
tattooing	billá	yesterday	tshoro
chin	kómmodu	to-morrow	báli (Born. ?)
neck	wui	where	júmeni
throat	gurgutó	here	ungojó
nose	tshanai	yes	jai
face	bahán	no	aio
breast	engáuji	I see	wanmenúin
blood	ki	I hear	wuhúmmai
intestines	andé	I eat	wnháim
heart	gaigo	I drink	wushín
bones	hai	I go	wuál
narrow	tshébió	go, imp.	bél
shoulder	úngurú	they go	béllam
back	kaia	I come	wuaw
upper arm	bibikó	come	aw
under arm	ushimé		

* Dr. Latham has compared this vocabulary with others, and finds that of all the known languages of Africa the Budduma resembles most closely the Affadeh.
—Ed.

1. *Route from Sakatú to Timbuktú, according to the learned Sherif Ahmedu.*
(From Sókoto, direction W.)

1st day. Birni Tózo, situated on the river of Sókoto, which here passes between two mountains, one of which is situated to the N. and the other to the S. Tózo is a place consisting of four or five separate villages, the houses being built of earth in their lower and of reed in their upper part. You arrive at Aser, the whole country which you pass being thickly inhabited, and most rich in cattle.

2nd. Birni Silámin, a well inhabited place, having a wall in decay; the people dwelling outside of the town since the Fellani conquest. Arrive between 1 and 2 o'clock P.M., after having passed a great many villages.

3rd. Keeping always on the northern side of the river of Sókoto (called Gindi), which runs due N. Arrive about Aser at the town of Awgí, consisting of two separate quarters, but inclosed by one wall. The market is held between the town and the river. The town belongs to the kingdom of Sókoto Gando, the residence of Khalilí being distant 2 days to the S.E.

4th. Gúlma, a large walled town, situated on the northern shore of the river of Sókoto, which is always to your left. The town, belonging to Kébbi, is inhabited by an energetic set of people. Arrive before noon.

5th. A small village called Koido, about noon. All the country well cultivated, and plenty of villages. Cross the river in the morning and lose sight of it.

6th. Kúka, a walled place, of middle size; houses, except the house of the governor, are built of reed. Arrive about noon. The direction always W.

7th. Birni Débe, a walled place, but thinly inhabited; the wall being in decay. Salt is found here under Gando.

8th. Fúga, a group of villages, situated on a wadí running S.W., and always containing water. The place is famous on account of its salt, which is dug on the border of the wadí. Arrive between 1 and 2 o'clock P.M. Between Debe and Fúga the land is uncultivated.

9th. Birni Kébe, a place of importance in former times. Kébe is the first place of the country of Zabérma which you reach on this road; while more to the N. this country stretches farther E. into the neighbourhood of Awgí. The language of Zabérma is the Songhai, the same as that spoken in Timbuktú and Aghádéz.

10th. Arrive at Tébe, a walled place, at present inhabited only by a Fellani, who levies the tribute on the villages scattered around. Between Kébe and Tébe, and between Fúga and Kébe, the country is not cultivated.

11th. Arrive at Tánkala, a large place, built entirely of reed, with the exception of the house of the governor. There is here a rivulet close to the town, running N.W. The whole country which you pass on your road is thickly inhabited. Arrive between 1 and 2 o'clock P.M.

12th. Sai, a considerable place, of great importance on account of its situation on the Kawara, or Gímala, or Isa, which you cross in boats before entering the town.

13th. Tshirgu, a considerable place. Arrive at sunset, after having passed many villages. Have left, the 14th day, a large town governed by the sultan Málu, or Madu. A short day, like the foregoing. The whole country flat.

15th. Téne, a town properly belonging to Gúrma, a province of Moshi, but now under Sultan Malu. The inhabitants have a peculiar language (that of Moshi?).

16th. Another place belonging to Gúrma. All short days, of from 6 to 7½ h. travelling.

17th. A considerable place called Merkebúgu, inhabited by pagans, and governed by two different sultans, the one a Fellan, the other a native from Gúrma.

18th. Birni Mázu, built entirely of wood.

19th. Yaga, dependent on Khalilí.

20th. The frontier place of the territory of Yaga.

21st. Sleep in the Khalla.

22nd. Early in the morning arrive at a straggling village. The whole country flat; no streams of water.

23rd. Arrive at a place belonging to the territory of Libtáko.

24th. Libtáko, a large town, situated on a small streamlet running into the Kawara. It is the easternmost place of the kingdom of Khalilí, upon whom Ibrahim, the governor of the town, is dependent. Superior horses, being the finest he

had seen even in Morocco. Ibrahim is able to bring a thousand horse into the field, but is continually engaged in fighting with the Tawárik and the Auelimmiden.

25th. Sleep in the Khalla.

26th. Arribínda, a large town, situated between two hills, and ruled by a son of Mohammed Lélbu, whose family governs all the provinces on the middle course of the Niger from Arribínda and Timbuktú as far as Jinne. From Arribínda you see the mountains of Humberi to your right, towards the E.N.E.

27th. Leaving Humberi far on your right, you reach the first town of Hamdalláhi, a place of middle size, built entirely of earth, as is the mode of building through all this country from hence eastward; the height of the rooms being just that of a man. The country mountainous, but the road level, the mountains being on both sides.

28th. A considerable town called Jilgód. The inhabitants, though Moslims, belong to the sect called Matezila, and have very peculiar ideas. On your whole road you leave the frontier of the extensive kingdom of Moshi about a day's journey to the S.

29th. A considerable place belonging to the territory of Jilgód.

30th. A place called Lúro, whose houses, built one close to the other on the outside, form a kind of wall. All the water taken from wells.

31st. A place called Mundóro, situated between mountains, accessible only from the N.E.

32nd. A group of villages, called Bóne, entirely inhabited by Fellani, and situated in a mountainous country.

33rd. Dálá, situated at the foot of a mountain, and governed by Modum Belaia, who has about 500 horse. The Fellani here have preserved their former energy and martial spirit; and do not wear wide clothes like those established in Haussa, but tight ones, more resembling our close shirts.

34th. Reach Duénza, a large town, situated at the foot of a mountain, at the summit of which there are pagans. A stream of fresh water rushes down from it. The country is mountainous, but the mountains are isolated. From Duénza you behold the highest top of the Humberi mountains, called Wálu, about 2 hours to the N., of equal height to the Gélawi in the high Atlas.

[While Haj Ibrahim continues his route to the W. to Hamdalláhi, the Sherif takes here the northern direction towards Timbuktú.]

35th. Sleep in a village, where you arrive between 1 and 2 o'clock.

36th. A place inhabited by Bambara people, but under M. Lélbu.

37th. Kaníma, a considerable place, situated on a tributary of the Kawara, and the residence of a governor. The place is entirely built of earth. The principal food of the inhabitants consists of rice and fish.

38th. Before noon reach another small branch of the Great River, where a Túarig tribe, called Kélissúk, have their tents or huts.

39th. Arrive at Saraiyámo, a large town, residence of a governor, and situated upon this tributary.

42nd. Reach Kábera, after a 3 days' short navigation, having embarked at Saraiyámo; the road by land being most dangerous on account of the roving parties of the Túarigs. There are a great many villages on the banks of the river.

43rd. After a 3 hours' march, through deep sand covered with wood, you reach Timbuktú.

There are three different sultans in Timbuktú; one belonging to the Fellanis, one to the Túarigs, and one to the Arabs. The Fellani 45 years ago entered Timbuktú. The Túarigs, or rather the Anelimmiden, or Súrgu, are represented by their sultan Nabera, who has a force of from 7000 to 8000 horse, but who very seldom comes to Timbuktú. Perhaps still more powerful than these two is Hámed el Bakai, the brother of the celebrated sheikh El Mukhtar, who from Mabruk had come to Timbuktú, and, supported by the merchants and by his reputation for sanctity, established his authority. He died six years ago, when the Fellanis in vain tried to expel his brother.

2 Route from Sahatú to Timbuktú via Hamdalláhi,* according to the Fellani Haj Ibrahim.

(From Sókotó, direction W.)

[Before giving the itinerary of Haj Ibrahim, which is not so rich as that of the communicative Sherif, I must observe, that Ibrahim travelled in the rainy season, during which the Kawara inundates all the country around its banks.]

3rd day. In the morning arrive at Gándó, the capital of those provinces of the Fellani empire which are situated on the lower course of the Kawara, and the residence of Khalili.

5th. Ambúrso, a considerable town, situated on a small stream. On your road you have hills on both sides.

7th. Kébbi, a large town, larger than Kúka, the capital of Bornú, situated on a tributary of the Kawara. The town has six gates. The name of the sultan, who is dependent upon Khalilí, is Othmán Magáji. The inhabitants speak the Hausa language. Much rice is cultivated.

12th. Támkala, built of reed, but surrounded by an earth wall. On the fourth day after leaving Kébbi you leave the large place called Debe at a short distance to your left. The language of the natives is called by my Fellani informant, Jérma, which he says is identic with Songhai, as is really the case, for Jérma is nothing but Erma.

16th. Sai, a large town surrounded by an earth wall, and in the interior built partly of earth and partly of reed, situated on the W. shore of the river. The language of the natives is Jérma, or Songhai.

[According to Ibrahim, from Sai there are two roads leading to the W.]

18th. Tshirgu, governed by Gelaije, who in former times has been sultan of all Másena, whose sultan is now Sheikh Omar.

19th. Sultan Madu.

21st. Mertebugu, a considerable place.

22nd. Yaga, governed by a Fellani of the name of Sájo; Fellani and Jérma being the languages spoken in the town. Durra is the principal food of the inhabitants. The country is covered with villages, separated here and there by forest. It is rich in trees, and irrigated by small streamlets.

26th. Arrive at Dóri, the Fellani quarter near Libtáko, which is the reason that both names begin to be used for the same place. In Dóri, which is built entirely of reed, there is a Fellan governor called Amíri. In the rainy season there is a large lake, 2 days long, to the N. of Dóri, navigated by boats.

29th. Arrive at Arribinda, a large place, the first one of Másena from the E., but under the Fellani. The natives speak the Songhai language. There is a considerable market held here on Saturdays. The country which you pass during these two days is very mountainous; and, though inhabited, is full of elephants and lions. There are in the rainy season pools of standing water.

32nd. Jilgodi, a large town, whose houses are built of earth and reeds. Only a few hills. Pools of standing water.

35th. Early in the morning you reach a middle sized place of Másena called Kóbú. The country flat, and full of fine trees. Much cotton and ghussub.

39th. Umbori (Húniberi), a large place, in a mountainous country, rich in rivulets, and thickly inhabited.

41st. Early in the morning arrive at the large town of Dálá, whose governor is Módí Bóle, a Fellani, like most of the inhabitants.

42nd. In the evening Duánza, a large market-town, in a mountainous country, rich in rivulets, and shaded by large trees.

43rd. About Aser reach Dúmbara, a large town. No trade. Razzas.

44th. Níniñaba, a middle sized place. Country hilly.

45th. Boré, also a large town. The gardens, which produce cotton, rice, corn, &c., are watered by channels. Mountainous.

* El Hamdu-'illáhi (Praise be to God) was visited by Caillié, who miswrote the name *El Lundu lillahi*. It was probably the place of pilgrimage visited by Alex. Scott. See Cooley's "Negroland," Note 160.—Ed.

47th. Tímme, a large town, and seat of a governor. On the road you behold the Kawara, or rather its inundations during the rainy season, at a little distance to your right. The principal produce is rice.

49th. Reach a town bearing two names, being called Konna by the Songhai people, and Karí by the Fellani. Seat of a governor, and a considerable market-place.

51st. Niakóngo, governed by Haj Modi, the brother of Haj Omar, the Sultan of Másena. During the rainy season the waters of the Kawara approach the town within a short distance.

52nd, early, Fatóma. A mountain is to your left on the road.

53rd. Hamdalláhi, a very large town, the capital of this part of the Fellani empire, whose sultan at present is Ahmedu, the son of Mohammed Lébba. A long day's journey.

Hamdalláhi, which, like Sókotó, was built by the Fellanis, is at a short distance from the S.E. branch of the Kawara, at the point where Konna is situated, and about 5 hours from Isáka, which by the Fellani is called Maio Baléu, or the Dark River, while the N.W. branch is called Maio Ranéu, or the White River. But leaving at present the river and the island Rúde, inclosed by its two branches, I add an itinerary

From Hamdalláhi to Timbuktú,

according to a learned man, Haj Mohammed ben Bú-Bakr, a native of Hamdalláhi, to which, after an absence of eleven years in Yemán, he is returning.

1st day. Fatóma, a large town, at a great distance from the river, with a considerable market. Dukhen and dúrra the productions of the soil. The wells very deep, from 60 to 70 dra. A long day's journey, in an easterly direction.

2nd. Uronóma, to the N., a large place of the Fellani, belonging to the tribe of the Feraibe, who possess plenty of cattle. The country flat; mountains towards the S.

3rd. Kónna (not to be mistaken for the above-mentioned place of the same name situated farther down the river, and in former times on the island Rúde), a large town, at a short distance from the Bahr el Azrek, and is the market-place for Moshi. The inhabitants of Kónna belong to the Songhai.

4th. Koisa, a considerable place, inhabited by Fellani, with Sheikh Mohammed, and situated close to the river. Rice and dukhen are the principal products.

5th. Sennegebúlu, a small village of the tribe Urubé, situated close to the river. Sennegebúlu is the last place of the territory of Hamdalláhi in this direction, and Hamid's territory begins.

6th. Déra, another place of the Fellani, of the tribe Gimbélle, with three subdivisions, the Injebtóbe, the Fittóbe, and the Andójiga. Their chief is called Síd. A long day, from sunrise till sunset.

7th. Ummére, a small village, with a mixed population of Fellani and Songhai people. A short day.

8th. Dóka, a village of the Gimbélle-Fellani, far from the river. Between 1 and 2 o'clock p.m., as in general.

10th. Early in the morning arrive at the large town Gúnki, situated upon the river.

11th. Korobóngo, a small village.

12th. Koro-díngi, another small village, whence a small river, winding towards Gúnki, flows into the Kawara.

14th. Arrive before noon at Kúkuru, a large town, inhabited by Fellani, and governed by Sultan 'Ali. The whole country is thickly cultivated.

16th. Orogónia, a large place, inhabited by Ulemas of the Fellani, and surrounded by a great many small villages.

17th. Kábara, after having crossed the Kawara. (My informant tells me that Kábara is almost entirely inhabited by Songhai people.)

18th. Timbuktú.

Route from Timbuktú to Hamdalláhi. (Westward.)

(Slow travelling, about 4 hours per day.)

1st day. Gonía, a group of villages.

2nd. Tshílli, the same.

- 3rd. Kúra, situated on an island in the Blue River, which is crossed. Fine trees.
- 4th. Dire,* a considerable place on the W. bank.
- 5th. Tshóki (Choki), a large walled town on the Lake Têle.
- 6th. Tindirma, on the river.
- 7th. Auya, a large group of villages to the N. of the Blue River. (Up to this place the inhabitants are Songhai.)
- 8th. Farimaka, inhabited by Fulán.
- 9th. A village of the Gimbélla-Fulán.
- 10th. Konári, another of the same.
- 11th. A market-town, inhabited by the same.
- 12th. Gíroc, a large town.
- 13th. Hamdalláhi.

[For the following the Editor is indebted to the politeness of Dr. R. Panli, Secretary to the Chevalier Bunsen.]

The first and greater part of Dr. Barth's Report about Aghades was despatched from Tintellust before the expedition started for the Sudan. The rest arrived, accompanied by letters to the Chevalier Bunsen, dated Kanó, Empire of Bornú, 25th and 28th of February, 1851.

It appears that in the beginning of December last the travellers had left the country of Ahir, and a little after Christmas they crossed at Damergu the frontier of the Sudan. On the 11th of January the three separated. Mr. Richardson went by Zinder straight towards Kúka, the capital of the Emperor of Bornú; Dr. Overweg made a geological excursion to Marraji and Gober; and Dr. Barth proceeded south, wishing, if possible, to explore the country of Adamawa, and the waters that feed the Niger from that hitherto unknown district.

Deficiency of means, however, hindered him from going farther than Kanó, from whence he intended to take the shortest road to Kúka, in order to join Richardson and Overweg, who likewise had used all their goods, and hoped to find a new supply deposited with the Emperor of Bornú.

Dr. Barth's road from Damergu to Kanó passed by Tasana and Katshua, through a wild forest land, rendered unsafe by plundering gangs of Fellanis. The Sultan of Katshua, who governs part of the country of the Fellanis, detained Dr. Barth some days, until he extorted from him a high passage money.

The power of the Sultan of Sakatú is described as kept up only by the imposition of large tribute upon caravans, the whole country being in a poor and decaying condition, whereas in Bornú a very flourishing state of things is, on the contrary, visible, and European travellers meet everywhere with a kind reception.

The land around Kanó is very fertile and admirably cultivated, being the richest province of the empire. The season, however, when Dr. Barth paid a visit to this place was very unhealthy. This circumstance, added to the low state of his finances, rendered it necessary for him to hasten on at once to Kúka.

Soon afterwards arrived the melancholy news of the death of Mr. Richardson, which took place on the 4th of March, from dysentery, on the road between Zinder and Kúka. Dr. Barth, whose letters are dated Gúmmel, March the 14th, and Kúka, April the 3rd, received the intelligence of the death of the leader of the expedition on the 25th of March, and hastened on to the capital of Bornú, in order to make the necessary arrangements. Having, upon his arrival at Kúka, found no supplies, he borrowed some money from the Vezir, El Ilaj Beshír, of whose kindness throughout he speaks in the highest terms.

On the 13th of April he mentions having received the gratifying intelligence of the safety of Dr. Overweg, who was on his road to Kúka, and that the latter had written to Professor Ritter, of Berlin, on the 10th of April, from Zinder. On the 28th of the same month Dr. Barth gives a short notice of his first excursion to Lake Tsád, in the *jungle* surrounding which, he had been on horseback four days—

* Said to be the place of origin of the Sonrai (Songhai), who are probably identical with the Erná, a section of the Senhaja, spread over the whole country towards the E.

half the time in water; at times up to his horse's back. Owing to the difficulty he experienced in finding the lake, he began to suspect that, after all, it was but a succession of swamps.* After having at length succeeded in penetrating through the mass of jungle, high grass, and forest, he arrived in sight of the lake, and visited the landing places between Angornú and Kawa.

On the 7th November the Chevalier Bunsen received several letters which had arrived at Trípoli with two mails, the latter of which had come all the way from Kúka in the short space of fifty-six days. The dates of the letters are from the 10th of May to the 10th of August.

It appears that Dr. Overweg, who returned from his expedition to Marraji and Gober by way of Zinder, joined Dr. Barth in Kúka in the first week of May. After having arranged the most necessary affairs of the late Mr. Richardson, Dr. Barth started, on the 29th of May, for Adamawa, the Sultan and Vezir of Bornú supplying him very kindly with everything necessary. He proceeded in a south-eastern direction through the country of the Marghi—a heathen negro tribe which separates the Bornúese from the Fellatas, and supplies the slave-markets of both. They have their own language, and worship in sacred groves; their principal image being a granite rock in their chief town, Kobtshi.

At Mora, the capital of the Mandara country, Dr. Barth first saw the mountains of that name. They are not a connected chain, crossing central Africa from W. to E., but extend into plains towards W., S., and N. The mountain-range which figures on the maps under the name of Mendif, is nothing but a very steep single hil, lwhich is surmounted by a Fellata village.

At Issege, a few miles S. of Mora, he crossed a rivulet coming from the S. and flowing towards the Shary.

Uba, the first town of the Fellatas, is about 190 miles from Kúka, at the foot of the mountain, which consists only of huge granite rocks. The country of Adamawa has fine pasture grounds, and produces excellent cattle. The Fellatas till the ground only by means of slaves, which, with ivory, form their principal objects of export.

Fifty-two miles farther on is a place called Saraw; and 34 miles beyond that, not far from *Sulleri*, Dr. Barth discovered, on the 18th of June, the two principal rivers of Adamawa—the Benué (undoubtedly identical with the Tshadda, which falls into the lower course of the Niger) and the *Faro*, both of which rivers join at a place called Taëpe. The Benué, said to be here nine days' journey from its origin, comes from the E. and S.E., is half an English mile broad, and about nine feet deep. The *Faro* is only half a mile broad, with a depth of from three to four feet. Dr. Barth crossed them both not far from their junction, the first in a canoe, the second on horseback. The very strong current flowed due W. The waters rise from the end of June until the end of September.

Dr. Barth reached *Yola*, the capital of *Adamawa*, on the 22nd of June; but Mohammed Loël, the Sultan of the Fellatas, obliged him to leave that place after three days' residence, because he came from the Sheikh of Bornú, the enemy of the Fellatas, and was not provided with a recommendation from the Sultan of Sakatú, whose slave he boasts of being. The Doctor arrived at Kúka on the 22nd of July, satisfied with having established the position of the watershed between the rivers flowing into the Niger and those running into the Lake Tsád. As his guide, Mallem Katori, was detained by the Sultan at Yola, he hopes to hear more respecting this important country of Adamawa upon his return to Kúka.

In the mean time Dr. Overweg had put the boat together which had been carried all the way from Trípoli, the Sheikh and his people taking the greatest interest in the performance.† On the 18th of June the boat, carrying four guns, was launched, christened the 'Lord Palmerston,' and hoisted the British flag. Dr. Overweg started the next day from *Bree*, a small place near Kúka, on his first voyage on the lake. After sailing 12 miles he touched at the first island, of which there are very many, all covered with wood, full of inhabitants, and abounding with hippopotami and elephants. The eastern coast of the lake called *Kanem-Wadai* is not more than 60 miles distant from Bree, but the lake seems to extend from N. to S. still more. It is from 10 to 15 English feet deep, the water being sweet and clear.

* The same occurred to Major Denham.

† There are with the mission two English sailors; a carpenter and another.—ED.

During the rainy season it enters the country of Borgá in a N.E. direction, where it vanishes in the sand. At intervals the lake has been dried up altogether, the last time being six years ago.

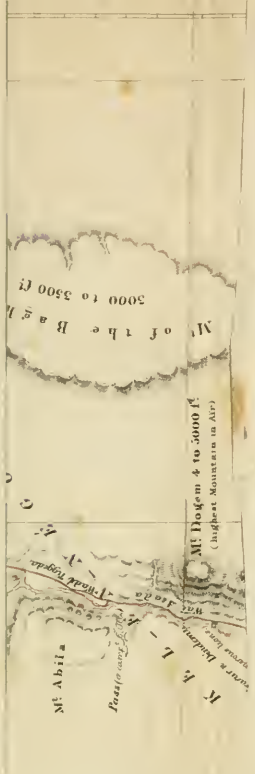
The *Biddumas*, or the pagan inhabitants of the islands, are pirates, and are constantly at war with their neighbours of Bornú and Wadai. They use very long boats, more than 40 feet in length, without sails, but propelled by long poles. Dr. Overweg visited fifteen of their villages, and was everywhere well received by the natives, some of whom even accompanied him back to Kúka. He was prevented by hostilities existing between the adjacent tribes from exploring the northern and eastern shores; but did not return before the 8th of August to Kúka, where he was received by Dr. Barth with good tidings from Europe: the long-desired letters, a fresh supply, and the donation of H. M. the King of Prussia having arrived.

Dr. Overweg concludes his last letter with the news that the old Sultan of Wadai, who had visited Mecca and Constantinople, was just dead, and that there was some hope of visiting that country. The intelligent and amiable Sheikh of Bornú is very anxious to possess a squadron of European boats on the lake, and promises every assistance in his power to the mission.

The travellers expect that it would occupy twelve months to finish their examination of the shores of the lake on the E. and N., as yet almost entirely unexplored, and to visit the country of the Baghermis.

The money and goods which had been sent out by the British Government for the late Mr. Richardson had, by Lord Palmerston's orders, been placed at their disposal, to enable them to carry out the objects of the mission. They had already availed themselves of the favourable disposition of the Sultan of Bornú to conclude with him, on the part of England, a treaty of commerce, which may be considered as the first step towards the substitution of a commercial intercourse and exchange of the rich products of that part of Africa for the slave trade.

The ultimate object of the travellers is still to endeavour to cross the centre of Africa in a S.E. direction, to the coast of Mombas or to Mozambique, for which purpose they have already found an experienced guide and collected much valuable information.—ED.







University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

Q1
Q1

Q1 OCT 18 1998
Q1 Coon Medical Library

JUN 08 1998
RECEIVED

NO

Q1

FS



UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 585 428 6

DT
351
R812p

The background of the entire image is a complex marbled paper pattern. It features a dense, irregular mix of colors including shades of cream, beige, brown, and grey, with prominent streaks and spots of deep red and dark blue. The pattern has a traditional, organic feel, typical of hand-marbled paper used in bookbinding.

Univers
Sout
Lib